RESTORATION *Review*

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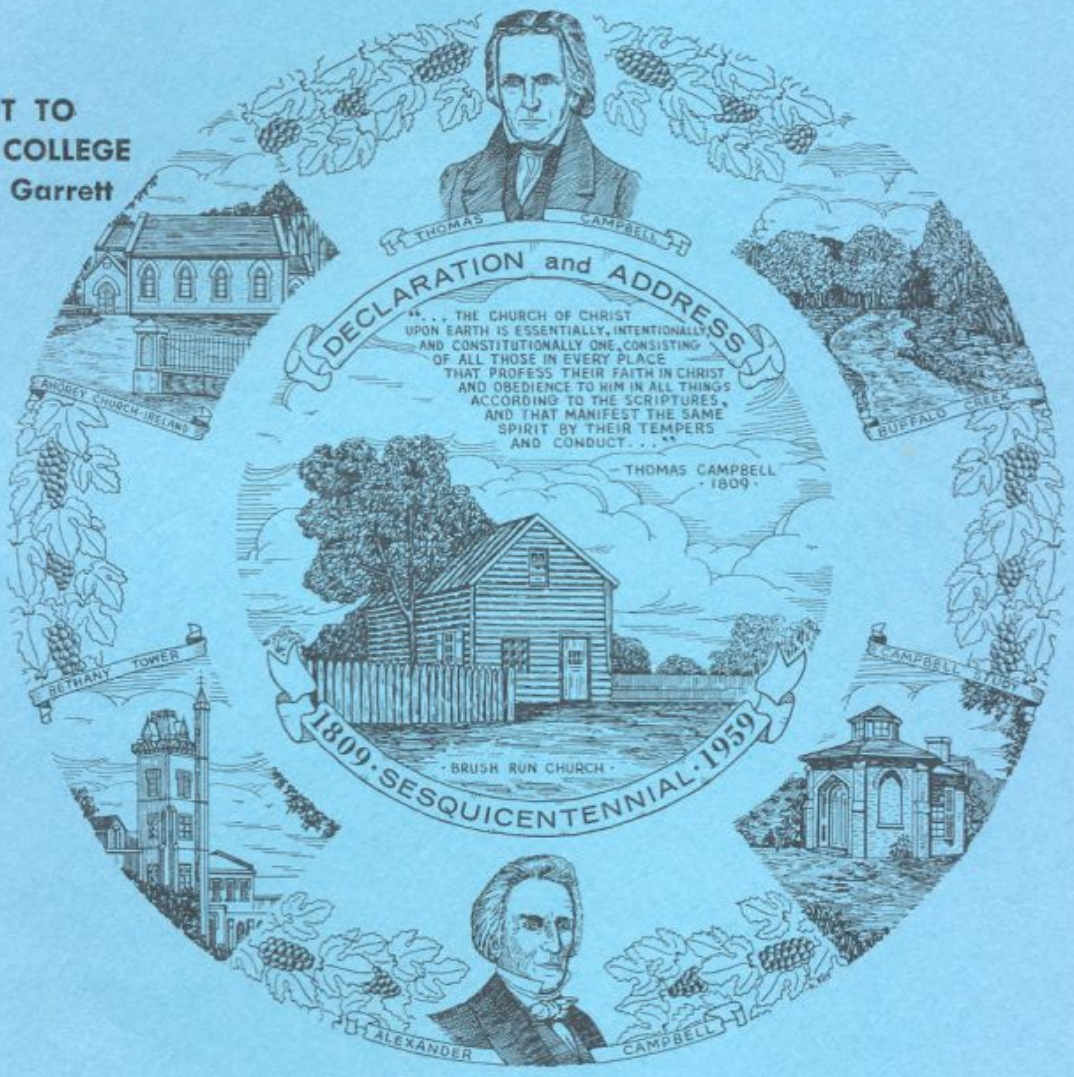
A VISIT TO
BETHANY COLLEGE
by Leroy Garrett


THOMAS CAMPBELL
DECLARATION and ADDRESS
"... THE CHURCH OF CHRIST UPON EARTH IS ESSENTIALLY, INTENTIONALLY AND CONSTITUTIONALLY ONE, CONSISTING OF ALL THOSE IN EVERY PLACE THAT PROFESS THEIR FAITH IN CHRIST AND OBEDIENCE TO HIM IN ALL THINGS ACCORDING TO THE SCRIPTURES, AND THAT MANIFEST THE SAME SPIRIT BY THEIR TEMPERS AND CONDUCT..."
— THOMAS CAMPBELL · 1809 ·
ANGREY CHURCH-IRELAND
BUFFALO CREEK
BETHANY TOWER
CAMPBELL HOME
· BRUSH RUN CHURCH ·
1809 · SESQUICENTENNIAL · 1959
ALEXANDER CAMPBELL

We are happy to say that in all our intercourse with the Christian world we have never seen in print nor heard from a human lip one objection, plausible in the least degree, to a single position contained in this *Declaration and Address.* It indeed assumes the only plausible ground or basis for that union for which our Savior prayed.—Alexander Campbell.

Vol. 1, No. 4 Fall, 1959

Volume 1, No. 4 **Leroy Garrett, Editor** **Fall 1959**

RESTORATION *Review*

A Quarterly Journal of Philosophy of Restoration

Dedicated to the Task of Defining the
Restoration of Primitive Christianity as the
Spiritual, Moral and Intellectual Ideal of

Modern Man

LEROY GARRETT, *Editor*
CLINT EVANS, *Publisher*

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A VISIT TO BETHANY COLLEGE

Due to the gracious invitation of President Perry Epler Gresham I was a recent *visitor* at historic Bethany College. Mr. Howard Helmick, an attorney of Decatur, Illinois, and I drove through the rain all of the day of October 23 and arrived at Wheeling as night fell, only 12 miles short of our destination. We took “the cow path to culture” and drove into picturesque Bethany amidst a heavy downpour of rain. The small community that was both named and made famous by the Campbells is now a secluded suburb amidst “the Ruhr of America.” Besides nearby Wheeling there is Pittsburg but 40 miles to the east and Steubenville, Ohio only a few miles to the north. While Bethany itself with its hills and valleys and cow paths (and *one* store!) is very much as it was when Alexander Campbell spoke of it as “the most salubrious place in America,” it is now adjacent to two and a half million people of the industrially rich Ohio valley. This makes it possible for the visitor to live in both the past and the present.

The Campbell Mansion is of course one of the chief places of interest, not only to Disciples but to all lovers of American history. Here stands one of the first mansions erected west of the Allegheny mountains, dating back to 1793. And it was a *mansion* even from the beginning. John Brown, father-in-law to Alexander, built the house of oak timbers and hand-cut walnut weather boarding. It was put together with wooden pegs and handmade square nails. It was three stories: a large stone-walled basement kitchen, a parlor and two bedrooms on the second floor, additional bedrooms on third floor. The parlor in which Alexander married the farmer’s lovely red-lipped daughter was a room of hand-wrought rafters with walls paneled in black walnut with hand tooled molding. Glass

windows were rare in those days, but the Brown home had glass doors to bookcases as well as glass windows. It was through one of the rare glass windows that Margaret Brown first saw Alexander Campbell walking up the pathway to return some books to her father. She was heard to say "That's my man!"

After the Browns gave the home to their only daughter and their new son-in-law, Alexander went on to become one of the wealthiest men in Virginia. He bought more and more land and his flock of sheep grew every year. It is estimated that he was worth $2,000,000 at one time (the equivalent of the 1959 economy). The 1500 acres that now belong to Bethany College was part of the Campbell estate. Campbell made several additions to the Brown home. One was for Buffalo Seminary which called for a lecture hall and dormitory. Another was for extra dining facilities, servant quarters, and guest house. All this was exquisitely done, the guest house being decorated with hand-painted wallpaper imported from France, identical to that of Andrew Jackson's new home in Nashville. Each guest room had its own fireplace and opened into a large parlor. By 1840 the Campbell Mansion was a rambling house with 25 rooms. The slaves lived in the basement.

As one visits the home he can see Alexander's study chair, the bed where he died, the walnut cradle in which all fourteen of his children were rocked, the dining room that could seat 50 guests at one time, the Bogle painting of Campbell which is now worth hundreds of thousands of dollars, the wine pantry, and pictures of his family. Near the home is the hexagonal brick study where Alexander secluded himself from slamming doors and children's cries. It was here that the "light from above" (he put his windows in the roof!) guided his search for religious truth. He never sat, but stood to do his reading and writing. The little schoolhouse is also in the yard. Here Campbell's children and some of the neighbors' children were tutored by a teacher employed by Alexander. Across the road and up a hill is the family cemetery. Here Alexander's remains lie beside those of his two wives, who are among the unsung heroes of the Disciple movement. Here also are the little graves of their children. As I stood beside these graves with the autumn leaves falling about me, I could see the frail Margaret Campbell coming up the hill to weep over her children. Then after awhile comes the strong, stalwart form of her husband to whisper in her ear, "They are not here, my dear, they are not here."

The purpose of my visit was not, however, to view the hills and valleys that nestled the beginnings of the Restoration Movement nor to see the places and things that are so relevant to our heritage, but rather to attend the sesquicentennial celebration of Thomas Campbell's *Declaration and Address*, which was conducted at Bethany College. I was a guest in the home of President and Mrs. Perry Epler Gresham and never was I so royally entertained. They excel in the fine art of entertaining a fellow as well as an idea. Their home is called "Pendleton Heights," being built by W. K. Pendleton, who succeeded

Campbell to the presidency and who was twice son-in-law to him. The room I occupied has been the temporary abode of some of the great names in Disciple history—J. W. McGarvey, James Garfield, Henry Clay, Robert Richardson, Robert Milligan, and of course many others, including more recently Vice-President Nixon. Pendleton was himself one of our great pioneers, eclipsed only by the shadow of Alexander Campbell. Pendleton did much of the work at the college and in the *Millennial Harbinger* while Alexander was away on his many journeys. Some of the *Harbinger's* best editorials came from his pen.

President Gresham himself is truly within the tradition of Alexander Campbell. He portrays the Campbell heritage of a free mind, and though, like the sage of Bethany, he loves the hills and vales of Buffalo Creek, his philosophy of life is as universal as the gospel itself. Like Campbell he contends for *intellectual* education instead of the shallow, mediocre offerings that are designed to perpetuate a religious party. And like Bethany's founder he is a man of wide interests, a social philosopher as well as a preacher, an executive as well as a scholar. Too, he shares with Campbell the rare trait of being as much at home on the speaker's stand as in his parlor chair. They are both the kind of conversationalists that are born and not made.

President Gresham is especially within the Campbell tradition in his concern for our divided brotherhood and his interest in unity. The sesquicentennial celebration was an indication of this, for this meeting brought together representatives of both the Church of Christ and the Christian Church, one of the few times that such an effort has been made. Gresham invited B. C. Goodpasture of the *Gospel Advocate* to speak for the Church of Christ, but Goodpasture suggested Earl West in his stead. When Earl West could not make it the nod was given by Goodpasture to young Jay J. Smith of Goodletsville, Tennessee, a graduate student at Vanderbilt.

The reluctance of my brethren to share in such efforts confirms my conviction that ours is a brotherhood of fear. Most of our leaders are not free men. If Goodpasture or West had participated in the Bethany program they might well have been subjected to (he charge of fellowshiping digressives. The more involved one is in brotherhood affairs the better target he is for such a charge. This is why Goodpasture could least afford to go to Bethany and why the relatively unknown Smith could risk it. Smith admitted that many of his brethren would not share in such a program as he was doing. He is to be commended for his courage and for a job well done. Yet I could not help but notice the incongruity of it all. Speaking for the Christian Church was Dr. Elmo Short, editor of *Christian Evangelist*, the leading Disciple journal, and a man who is unquestionably one of the greatest church statesmen of our day. He has traveled the world, served as professor of philosophy and of foreign languages in Disciple colleges. He is a man of such accomplishments that it would not be easy for the Church of Christ to place a comparable representative on the platform with him if they chose their best. So I say it seemed incongruous for a *student* yet in his

twenties to share in the program with a mature scholar like Elmo Short on such a prodigious occasion.

If Goodpasture, Pullias, Baxter, Young or Lemmons could have appeared on this program, supported by proper advertising, it would have had more meaning. I am convinced, however, that none of these men could afford to participate. If it were to be a debate in which the Church of Christ representative exposed the errors of the Christian Church, such men could enter into it fearlessly and with brotherhood backing. But to enter into a friendly, brotherly, scholarly study of a historic document implies an equality of position that runs counter to Church of Christ presuppositions. With the *Gospel Advocate* already under fire for its "modernism" (if you can fancy anyone seriously making such a charge!!) it would not do for *its editor* to be hobnobbing with modernists at Bethany. My, my, what *would* the *Guardian* say!! There is simply too much to explain. There is not reason enough to take the chance. It could even jeopardize a person's economic security in the Church of Christ. When the pastor of the East Dallas Christian Church tried to put a Church of Christ minister in Dallas on a convention program for the purpose of establishing better relations between the two groups, the Church of Christ men graciously declined, explaining that if anyone of them dared to be on such a program he would be eyed with suspicion by the brotherhood and written up in the papers as a modernist.

This is why I charge that we are not a *free* people. We are afraid of each other—afraid someone will think we're not loyal to the truth—and afraid that our certainties are no so certain after all. I think many of our people deeply yearn for a broader fellowship and do not believe in this absolutism that implies we are right and everybody else wrong. But like the Communist with his doubts he keeps his misgivings to himself and follows the party line, making the same old superficial arguments and perpetuating the same old prejudices.

The way out of this bondage is for us to declare our independence and show ourselves to be dignified human beings who can sit quietly and reason with our dissenting brethren. Perhaps we need to grow older as a people and thus become more mature. We must learn to say that we might be wrong *and mean it!* Perhaps we have made too much of the music question, premillennialism, or institutionalism. At least we must learn that when we differ to continue in fellowship with each other. It sometimes takes more courage and manhood to reason with an adversary as a *brother* than to growl at him as a *digressive*. We have taught our people to be provincial and exclusive. It is better to teach them the fine art of *listening love.* We act like people with an inferiority complex. We are a big people trying to act little. Now is the time to show our maturity and admit that the greatest issues of the 20th century are *not* whether the church should support orphanages or whether a congregation should use instrumental music. While the world hangs suspended between doom and survival, we with our great Restoration heritage, act as if man's greatest problem is whether the Herald of Truth is scriptural! While the world's religious leaders seriously

grapple with the issues of Christian unity, we meticulously draw our circles and deny fellowship to our own brethren because they disagree with us. To the contrary we will endure the foul deeds of most anyone so long as he follows the party line and properly mouths our sectarian shibboleths.

But back to Bethany. The important thing about this convocation is that *it took place.* For years I have contended that the dissenting groups among us *must* establish contact, irrespective of whether anything said or done is of particular importance. To get together is the first big step, be it for prayer, study, discussion, or a Quaker silent meeting. It does not have to be a *debate!* At Bethany there was unity amidst diversity. Paul Clark of Southeastern *Christian* College told us of the 100 or more congregations that are usually called *premillennial.* Jay J. Smith spoke of the "loyal" Church of Christ, the group he describes as "closer to the *Declaration and Address* than any other Disciple group." Elmo Short spoke from the perspective of Disciples of Christ while Ronald Osborn told us of the future of Christian unity.

A very fine spirit prevailed. The "organic brethren" courteously silenced the instrument in deference to the "inorganic brethren." There was a fellowship among people that previously hardly claimed kin to each other.

The point that I appreciated the most was Jay J. Smith's assertion that we might not believe in Restoration at all, but are only the descendants of those who did. Yet it was Smith who repeated what I consider to be the basic fallacy in our thinking on fellowship, which *is that fellowship is contingent upon doctrinal agreement*. Smith, like most Church of Christ people, argues that we must see alike in order to be one in Christ. After his speech I asked him if the primitive congregations were in fellowship with each other. He thought so. I asked if those congregations were in doctrinal agreement. He admitted that there was considerable divergence. Then fellowship is not to be equated with agreement on doctrine.

We must learn that fellowship comes *first*-then agreement on doctrine might follow. We have reversed. the order. Can we not see that we will never be in fellowship if we wait until we see everything alike? I am rather persuaded that it is impossible for us to be images of each other in matters of biblical interpretation. It is as certain that we shall *think* differently as *it is* that we differ physically. Fellowship is between *fellows* and not things. Fellowship is one thing; endorsement is something else. I may not *endorse* premillennial theories but I can nonetheless *fellowship* a premillennialist. I may not *endorse* instruments of music in worship, but I can *fellowship* the brother who uses them.

Since this editorial concerns a study of Restoration history, it is in order to stress the point that the Campbells and their cohorts had this broad view of fellowship. Thomas Campbell was a Calvinist till his dying day. Barton Stone questioned the pre-existence of Christ (akin to the Arian "heresy" of the ancient Church). Alexander Campbell toyed with

phrenology. Lesser lights had still other dissenting views. Yet fellowship was not impaired and no ruptures developed. Even the Civil War did not divide them!

The work of rebuilding unity among Disciples must begin with a lump in the throat. There was a lump in my throat at Bethany. And a lump in the throat is better than a chip on the shoulder!

THE VAN DOREN AFFAIR

I was troubled as I read Charles Van Doren's statement to the House committee investigating irregularities in TV quiz programs. His case will be the classic illustration of this decade of how a good man can be lured by fame and fortune to act deceptively and contrary to his own moral standards and at the same time convince himself that it is all right. It reveals once more that "To err is human." It depicts the frailty and weakness of man—*all* of us, for Van Doren is of the higher type. It is probable that most of us would have acted as he did if we were subjected to the same temptations, though each of us likes to believe that he would not. The Master faced the same type of temptation and withstood them, but He is the Son of God and is sinless. We are sinners. It is easy for sinful man to rationalize and thus justify his actions. Money has a tremendous pull in our way of life; family pride is a strong motivating force.

My concern over this situation is in the realization that it is becoming increasingly difficult to live *the good life* in our crazy world. Van Doren stated that it was his desire to enter the quiz program honestly. But the sponsor said this was *impossible!* The public wants to be *entertained,* not *educated.* The TV customers want drama and excitement, whether in the form of a boxing match where brawn meets brawn or in the quiz ring where brain meets brain. But it is *conflict* that is desired, with emphasis upon blood, sweat, and tears. Van Doren was coached on how to *struggle* for an answer. It is conflict that sells, not information. Is ours a neurotic world?

Actually Van Doren loves education and he did not intend to do it a disservice. He testifies that he sought to flee from his role as a "quiz-whiz" through his work on Dave Garroway's program where he read poetry and talked of great men and great ideas. But Van Doren the educator did not sell like Van Doren the showman. The great mass of people do not care to think or to be educated, but they are ready to be enterained. This explains why so many see no harm in what Van Doren did, Our values are so confused that fiction is stranger (and more appealing) to us than truth.

Van Doren's story further illustrates the truth of what the Bible tells us: *Be sure your sin will find you out.* Self-deception has its bitter end. "To thine own self be true."

This whole shameful affair of rigged TV quiz shows is a reflection upon our way of life. Is *deception* necessary to the entertainment of our people? Do sponsors, officials, and contestants weigh the outcome only in terms of getting caught? Have we no moral herirage

to protect? Are there no principles that mean more than fame and fortune? Do our morals consist in being *clever?*

The harm done by the TV scandal is its destruction of faith. It is not good for us to be deceived by people who appeared so upright and sincere. Many will say to themselves: *If I cannot believe in these men, then in whom can I believe?* If these things are done when the tree is green, what might we expect when it is dry! If educators, Ph.D.'s, preachers, scientists, artists, actors, and "Bible experts" will lie on TV for the dollar, then what might we expect from the common man when the pressures of a complex world are applied?

We must not lose faith either in others or in ourselves—and certainly not in men like Charles Van Doren. The question each of us must answer is *What is Man?* If man is at once a sinner and a creature of God, then he is to be viewed as a being with the capacity to do evil and to do good. The balance will tilt toward the good due to man's moral consciousness. But this is not enough. Moral *education* is an imperative and this is the will of God. Education cannot be *amoral,* that is neutral. It will be moral or immoral. America must admit that its education is largely immoral. The TV mess is part of the price. Wrecked lives is more of the price. Our insensitivity toward the things that matter most is still more of the price. Our complacency and indifference toward the rest of the world is still more. America shall be what her education makes her. This is why I insist that moral values must be taught in every classroom in the land and why every home must become aware of the moral order of the universe. Our youth must learn why right is right and *why* wrong is wrong.

The TV mess reveals how we have prostituted life's greatest values. Old fashioned hard work—the dignity of labor—has given way to clever get rich-quick schemes. Personal integrity is surrendered to big money. The finer things of our way of life, such as education, are prostituted for the sake of superfluous entertainment.

The *signs* of decay are at work in our culture. Only a moral sensitivity will save us. A country is in peril when insincerity becomes a national problem.

An honest man is the noblest work of God!

PROPOSITIONS ON MORAL BEHAVIOR

In a recent publication from Harvard there appears an essay by Professor Joseph Fletcher of Episcopal Theological School entitled *The New Look in Christian Ethics.* He lists six basic principles for moral conduct. They are repeated here with a few words of explanation.

Proposition 1: *Only one thing is intrinsically good, namely, love; nothing else.*

There is in Christian ethics only one thing that is *intrinsically* good, always and everywhere, regardless of circumstances. It is not *always* right to tell the truth or to keep one's word. Right and wrong conduct depend upon the situation. Only love is always good—

good in and of itself regardless of circumstance. On the reverse side malice is the only thing that is intrinsically evil. For one to take the life of another may sometime be right, such as in wartime or in the protection of home and family. Suicide may also be right under some circumstances. Soldiers have been know to kill themselves rather than to betray their comrades and endanger their lives. But malice is *always* wrong. So here Professor Fletcher gives us the first principle for Christian conduct: Love and *only* love is intrinsically good while malice and only malice is intrinsically evil. Upon this principle a Christian ethic can be formulated.

Proposition 2: *The ultimate norm of Christian decisions is love; nothing else.*

Christian ethics is not a system of rules. It is a purposive effort to relate love to the whole of life. Life is made up of relativities rather than absolutes. Love is the only thing that can reach the relativities. Love can find the gray between black and white. Fletcher agrees with Augustine in making love the virtue from which all others are derived rather than a virtue alongside other virtues. Augustine sought to reduce all of Christian ethics to a single maxim: *Love and then do what you will!*

Fletcher believes that it makes a big difference in one's life when love is the only norm. The "natural law" moralists will not permit a surgeon to tie up the tubes of a cardiac mother in delivery, and they will even forbid a doctor to warn a girl innocently marrying one of his syphilitic patients. This for the sake of alleged "natural laws"—of procreation in the first case and secrecy in the second. He quotes a Roman Catholic philosopher who asserts that while love is a noble motive it is not the exclusive motive for moral action. Fletcher contends that love is the only ultimate norm for Christian behavior. Love eclipses other laws, even to the point of "desecrating" the holy of holies. Jesus approved of David eating the bread of the Presence in the tabernacle and thus left not doubt that love is the ultimate norm.

Proposition 3: *Love and justice are the same, for justice is love distributed.*

Love is compelled to be calculating. As Augustine urged, we must "Be carefully concerned about love." Love and justice are not in conflict. It is difficult to determine how to distribute love's benefits between several claimants. So love must "figure the angles." Fletcher gives this illustration:

"A resident physician on emergency service, deciding whether to give the hospital's last unit of plasma to a young mother of three or to an old skid row drunk, may suppose that he is being forced to make a tragic choice between love *or* justice—he may think that choosing the good of the mother and her children means ignoring love's impartial and "non preferential" concern for every neighbor. But love must make estimates; it is preferential. To prefer the mother in that situation is the most loving decision, and therefore just. If love does not calculate the immediate and remote consequences it turns irresponsible and subverts its own high office."

Proposition 4: *Love wills the neighbor's good whether we like him or not.*

Christian love is discerning and critical rather than sentimental. It is volitional and conative rather than emotional. Stephen Neill says *agape* is "the steady directing of the human will towards the eternal well-being of another. C. H. Dodd identifies Christian love as "primarily an active determination of the will" That is why *love* can be commanded while *feeling* cannot be. Precisely love means benevolence or goodwill. It does not reserve itself to the congenial or the responsive. It is a matter of loving the unlovable and the unlikeable. It is so radical in its non-reciprocity that it extends benevolence to its enemies.

While we cannot *like* everybody (which is *feeling)* we can love everybody. Both romantic love *(eros)* and friendship love *(philia)* are affection and cannot be commanded. Genuine affection cannot be turned off and on by an act of will. But kindness, generosity, mercy, patience, concern, and goodwill are attitudes and dispositions of the will. This is the love of the Christian which is shown toward all men, even toward those whom he may not like or who may be his enemies.

Proposition 5: *Only the end justifies the means; nothing else.*

If the *end* does not justify the means, then nothing does. Most of us would steal a neighbor's gun in order to keep him from murdering his family. Paul argues that it is not lawfulness that makes a thing right but its expediency (Rom. 6:2, 10:23). It is a question of love. Does the thing in question edify and enrich another? Is it for the ultimate good of another? Circumstances alter cases. Actions which are right in some cases can be wrong in others; actions that are wrong in some cases can be right in others. This would mean that circumstances could be such that it would be wrong to tell the truth or right to tell a lie. We may do what would otherwise be evil in some instances if love gains the balance. If a divorce will serve best the emotional and spiritual welfare of both parents and children in a *particular* family, then *love* requires a divorce, as wrong and cheap as divorces commonly are. Love's method is particularity. Getting a divorce (or stealing your neighbor's gun) is like David eating the altar bread in another particular case.

Proposition 6: *Decisions ought to be made situationally, not prescriptively.*

Legalism stresses order and conformity; "situation ethics" emphasizes freedom and responsibility. Most people wish to avoid paradoxes and ambiguities. They want the problems all worked out in neat packages tied with blue ribbons. But they must learn love's tactics and put away their childish rules. Actions are right *because* they are loving, and they are only right *when* they are loving. Right action does not reside in the action itself, but in all the factors of the situation—end, means, motive, forseeable consequences. The right is in the action as a whole and not in any single phase or dimension of it.

Love plots the course according to the circumstances. Fletcher questions the statement: "Do what is right and let the chips fall where they may." He thinks it better to say: "Whether what you do is right or not depends precisely upon where the chips fall" John

Kasper, the racist agitator who was recently convicted for inciting a riot, was told by the judge that he had the right to make public speeches, but that he must answer for the consequences. Fletcher would say to Kasper: "You may claim a natural right to speak, but whether you have *a right to exercise your right*—or whether you actually have any right at all—depends on the situation."

Fletcher concludes by pointing out that Pope Pius XII denounced this principle of behavior on the grounds that such a non-prescriptive ethic might be used to justify a Catholic leaving the Roman church if it seemed to bring him closer to God or to defend the practice of birth control just because personality could be enhanced thereby! Recently the Sacred Congregation in Rome banned it from all seminaries in order to counteract its influence among Catholic moralists. Fletcher observes that the principles he sets forth, commonly called "situational ethics," is having more and more influence among non-fundamentalist Protestant groups.

Restoration Review feels that these principles are essentially Christian and that they might well deliver many of our people from a religious absolutism. Many of us have not yet learned that dancing, card playing, movie-going, necking, drinking, smoking, and all such are not wrong in themselves. Many are yet convinced that the kingdom of heaven is meat and drink instead of righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). To such ones Christianity is an "intrinsic ethic" that provides a list of do's and don't's for all of life's perplexities. Our chief sin is oversimplification. We commit the fallacy of black or white in that we cannot see the gray. We are unaware that life is made up of relativities rather than absolutes. "Is it wrong to kiss the boys?" our girls ask of us. The easy answer is *yes!* The Christian answer is *it all depends.* There are different kinds of kisses and for different purposes. "Is it wrong to go to a movie?" Once more it depends on many factors. Each action must be weighed in the light of the whole circumstance.

THREE VITAL POINTS

In my own constant search for truth I look for those ideas that lend meaning to human existence and that enhance personal relationships. I am on the lookout for principles that people can use every day as teachers, students, housewives, businessmen, or day laborers. Such ideas become nails that we can hang things on. They add warmth and understanding to an otherwise hopeless predicament. They become points of reference in solving life's delicate problems.

A college professor lives in a world of great ideas and in the presence of the best. Even as I write these lines my duties as an instructor involve discussions on the *Lives of Plutarch,* the meaning of mysticism, the problem of fear, and the art of thinking. In a few weeks the subjects will be different but the tasks will be equally exciting. In all my teaching I urge the student to watch for *the great ideas,* those concepts that have power to

transform lives and change character. Here are three that my students and I have given special attention to recently. I believe they point up the things that matter most.

1. *Speaking from within rather than from without.* This idea was expressed by Ralph Waldo Emerson as a means of recognizing greatness among the men of history. To speak from *without* is to speak superficially as a mere spectator; to speak from *within* is to speak from experience. To speak from *without* is to speak from the evidence of third persons; to speak from *within* is to speak as a possessor of the facts.

This led Emerson to say: "It is of no use to preach to me from *without.* I can do that too easily myself. Jesus speaks always from *within* and in a degree that transcends all others. In that is the miracle." He goes on to argue that "much of the wisdom of the world is not wisdom" and to contend that "the multitude of scholars have knack and skill rather than inspiration." Those who speak from *without* are those who have a light but know not from whence it came. In such cases intellectual gifts become a disease and stand in the way of advancement of truth.

Emerson says that genius is religious and this is what it means to speak from *within.* It is inspiration. It is a wisdom of humanity which shines in men like Homer, Shakespeare and Milton. Such men are content with truth. He who speaks from *within* makes us feel our own wealth. It inspires awe and astonishment. It fires the heart.

In a day when mediocrity resents excellence Emerson's idea is needed. Our generation is satisfied with superficial arguments and immature conclusions. We parrot others and thus say things that we really do not mean. We are afraid to question the status quo and thus to be different from those around us. By speaking from *without* no violence is done to our popular cult of comfort or our habit of conformity. When one speaks from *within* he is searching for meaning and he sees things within a larger context. He lives in a big world which makes it easier for him to be a big person.

2. *Listening Love*. This idea from Paul Tillich is most helpful because so few of us know how to listen or even try to listen. Most people want to talk! And when we do listen it is seldom with love. By observing the average conversation one will notice that the participants are impatient to get in a word and that they will often interrupt each other in order to do so. In the days of our grandfathers it was considered impertinent to break in upon another's remark. This is now done as a matter of course. Listening is a lost art. Listening love is a lost grace.

To Paul Tillich *listening love* involves the self to the point of empathy. This means that one enters into the inner emotional experiences of another. Empathy involves the imaginative projection of one's consciousness into the personality of another. Some psychologists say that we have an "inner perceptive organ" or a kind of sixth sense by means of which we can feel the deep disturbances within the unconscious of others. Mothers often have this *feel* with their children. Jesus must have had this "inner perceptive

organ" in a remarkable degree, for when the sick woman touched his garment he felt virtue go out from him. He created such an atmosphere of love that one could feel it when in his presence. Jesus was "moved with compassion" and he could feel the loneliness and pain suffered by others.

When one practices the art of *listening love* he permits the rivers of God's power to flow through him into the lives of others. By *listening love* we reveal our sincere interest in others, and we also imply that we respect the intelligence and viewpoint of others. Sometimes we make it possible for the talker to attain what the psychologists call *catharsis,* which is a cleansing of the mind. A troubled person needs someone to listen to him —to listen with *love.* This is a function of *mutual* ministry. So often we measure our service to God by the amount of talking we do, while the most needed service might well be to listen to others talk.

Surely this is true among religious factions, for if the dissenting groups could come together and listen to each other patiently and lovingly a greater fellowship would be realized. The gracious art of *listening love* is nearly always absent in religious debates. The atmosphere created is usually one of hate and party spirit. One gets the impression that the party men in either religion or politics are *afraid* to listen to each other lovingly. They are afraid of themselves that they might make some concession that would be frowned upon by the party, and even afraid of the implication of equality since the party spirit insists that it cannot be wrong and thus the other person's position is necessarily an inferior one. We serve the cause of truth honorably when we allow the other person to express his views in a congenial atmosphere, for once a viewpoint is fully expressed it tends to become more objective to the one who holds it. So long as he is frustrated in his efforts to be understood his doctrine will be all the more precious to him. But once he has opportunity to say all he wishes to say and to realize that his position is fully understood by others, the position tends to lose some of is preciousness, especially if it is untenable. Here we have the pragmatic value of *listening love.*

Emerson once said that to be understood is a luxury. Most of us feel that we are not understood. Here lies the root of some of our most serious problems. Through *listening love* contacts can be reestablished between divided people. Bridges of understanding can be erected.

3. *The I and Thou Principle*. Martin Buber emphasizes this idea as the person-to-person relationship. It is to recognize a person in his own right and to invite response. It is an encounter in which two persons disclose the very depth of their being to each other. Buber contends that all real life is *meeting.* The good life is essentially reciprocal. This is lost when a person views another as an *it.* The *I-It* relationship is the prostitution of human personality in that individuals become mere *things.* Persons can be treated as things to be conditioned, manipulated, and brainwashed. He who lives the *I-it* way of life is not a man.

He does not really become an I. "It" alone is not real life, for real existence is between man and man. The *I-Thou* relationship is characterized by mutuality, directness, and intensity. Only in such a relationship is genuine communion or dialogue possible.

In our society there is this "thingification" of a person, the depersonalization of the individual. To many men the woman is a *thing* to be used to their own selfish ends. Businessmen often view the customer in terms of so much money. In our secularistic culture we are losing sight of the dignity of human personality. We prostitute life's greatest values through a philosophy that demands that individuals lose their personal identity for the sake of collectivism. We conform people (0 some political or religious sect. Personal conviction is sacrificed for the sake of conformity. If slavery and prostitution are wrong because they make *things* of people, then religious absolutism and political collectivism are wrong for the same reason. Through T-V, newspapers, and sermons we exercise thought control. The hidden persuaders manipulate and conform the minds of men to particular patterns of behavior. To belong to a certain church often means that one surrenders his heritage of a free mind and conforms to the thinking of the group. Russians are not the only people who practice brainwashing. Even ministers of religion brainwash their people to think a certain way under the threat of being branded as *disloyal* or a *modernist.* Every community of people should be based on co-operation and the recognition of persons as persons rather than as members of a *party.*

THE NEXT ISSUE

Restoration Review, Winter 1960, will be one issue you will not want to miss. The following articles are now with the printer:

The Unique Contribution of the Campbells to Christian Unity by Louis Cochran, author of *The Fool of God,* a novel based on the life of Alexander Campbell.

Heralds and Herdsmen by W. Carl Ketcherside, a provocative research paper on the work of the evangelist.

What It Means to Be Free by Leroy Garrett, a study of the attitude and behavior of the man who is free in Christ.

Volume 2 begins with the next issue. It will be necessary for you to renew your subscription if you continue to receive the journal. A notice is inserted in your copy when your subscription has expired. Please renew promptly. The rate is $2.00 per year or three years for $5.00. Notice the special rate of $1.00 per year in clubs of 10 or more. You will observe that *Restoration Review* covers 256 pages per volume, which is equal to a book a year. Your help in circulating this new journal may prove to be a substantial contribution to the cause of Restoration.

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ONLY IN AGAPE
THE MEANING OF LOVE IN THE RESTORATION IDEAL

by Catherine Aller

Confused and hesitant the Christian world stands today before the unfolding drama of history. Appalling situations develop with relentless urgency. Instinctively we know that we are confronting momentous decision. Yet wherever we look we are struck with the tentative and insecure nature of temporal opinion. Outside the churches, political leaders, scientists, the writers of our great periodicals and daily papers, grope for plans, suggestions, answers. Within the churches, mostly under the surface in the seminaries as well as in the various denominations, there is in process not only a reappraisal of traditional methods but a re-valuation of certain long established orthodox doctrines. The trumpets are uncertain. There is no clear call to action.

In a modern translation of the Book of the Acts, *The Young Church in Action*, J. B. Phillips dramatically records another hour in history when an unprecedented period of anxiety and uncertainty was turned suddenly into a blazing conviction of victory with a dynamic outburst of energy never until then found in human affairs—and never since. It was the birth of the Christian Church—Whitsuntide.

"Here we are seeing the Church in its first youth," he writes in the preface, "valiant, unspoiled—a body of men and women joined in an unconquerable fellowship never before seen on earth . . . We cannot help feeling disturbed as well as moved, for this surely is the Church as it was meant to be." As we read this absorbing translation we too are convinced that "Someone was at work beside mere human beings. . . . The Spirit of God had found what surely He must be always seeking—a fellowship of men and women so united in love that they can be used by God for His own ends on earth."

Looking back over two thousand years of history can we say precisely what this young Church had that we today have lost? And why did we lose it? What bearing may it have on the strange apathy and confusion of today? Without wandering through mazes of theological discussion and abstractions of metaphysics, but depending rather on the clear perspectives of history, we come upon certain facts that have direct and obvious bearing on the foregoing questions. It is vital that these facts be clearly grasped, in order that we may face intelligently the difficulties of the present hour. Briefly summed up—too briefly it must be admitted—they are as follows:

During the reign of Pontius Pilate all the little world involved in the matter decided to reject the "Word made flesh" in Jesus Christ. Everyone of His disciples forsook Him and fled. He died on His cross—and they buried Him in a stone tomb. A long epoch of time had reached its end. Then came the Resurrection morning. A little group of beaten,

cowardly, despairing men began to realize that they had just made the greatest mistake ever made in history. He had come back from His grave. He was in their own world again, visibly, convincingly, historically. Something of eternity had broken in on man's sense of time. History had reached its maximal point. All events before it had led up to it; all events since have stemmed from it and must be evaluated in relation to it. Someone had called it "The only thing that ever *really happened."* They were ordinary men like us, but the wind-driven, flame-lit energy of sudden new inspiration and positive conviction utterly transformed them. God's Word was passing into action on the human plane and it altered the course of human affairs.

They called the unprecedented energy that took hold of them "The Holy Spirit." That is a vague term today, even to the devoutly religious. It was a spiritual mystery then, of course, but it was anything but vague in its demands upon them! It was more than a benevolent Presence, a diffuse good-will, an impulse to love everybody, good, bad or indifferent. It was like an electric shock, a discharge of spiritual power, that struck them out of confusion, apathy, despair. It galvanized them into thinking, speaking, acting as they had never done before.

As the oral accounts of Jesus' life and words passed out of the Aramaic vernacular and took form in the Greek language, the Church began calling the Spirit which had been given them by another name —Agape. In the original Greek it meant love, affection, caring for. "Continue ye in my Agape," Jesus says. "God is Agape," writes John. "Who shall spearate us from the Agape of Christ?" Paul asks. A wholly new thing had happened to them and it required a specific name, lest it be confused with ordinary love. *This* love had its origin in God, not in themselves. It had been demonstrated to them in the life of Christ and now it was suddenly and mightily at work in them, not as individuals only, but as a *community* of believers in Him. It possessed them, it *poured through them*, in all manner of acts of power and love. They gave it out to each other and to their bitter enemies as well, in the face of amazement, ridicule, persecution and martyrdom. They could not have understood it before it happened to them. They could not have created it out of their own hearts. They saw Agape as GIVEN LOVE translated into human action through their acceptance of its Source. What their Lord had asked for them had come to pass. "That they may all be ONE, even as Thou are in me and I in Thee. . . . that *they* may be perfectly ONE." (John 17:21, 23 R. S. V.) THIS ONENESS IS AGAPE. There lay the strength of it and the pattern of it. They were bound to the Father, bound to their Lord Christ, bound to each other in one unbroken power line of Love. This was being "in Christ," "in Agape."

Nothing of the kind had ever been known on earth. Agape came down like the rain from heaven on the just and the unjust. Therefore they were to love all men, just as God loved them, the good citizen and the sinning. Sin was sin, a disconnection from God; they had no confusion on that score, but they saw that all men were sinners, and all were

forgiven and beloved of God. They knew that what was happening to them was inseparably connected with the life, death and Resurrection of Jesus. He had told them to be witnesses for Him to all people. They went therefore into all corners of the known world with it, spreading its good news everywhere, changing lives, changing world-old beliefs, changing the course of history.

The kind of love they had been given and in return gave out is the very essence of Christianity. It was AGAPE that established Christianity in the midst of an angry unbelieving world, a world then, as now, hovering upon the brink of momentous change. What happened to this clearly perceived, vividly acted upon living force in the lives of men? Why have relatively few individuals here and there in all history seen that love and committed their lives to it? Again we turn to the record of history. It will reveal some startling facts, controversial in some quarters, exciting and inspiring in others. But it will bring to a world situation which now finds religious leadership confused, divided and on the defensive, a clarifying knowledge of obscured events of the past, vital for today and too long neglected. From this knowledge emerges definite hope for a renewal of spiritual vigor in the Christian Church.

When the little band of Christ's followers began to expand and enter the world of the Roman Empire they came face to face with a subtle and dangerous antagonist, presenting itself, however, in the role of a friend. They were brought in contact with the Platonic worship of Eros. It was the popular religion and philosophy of the day. Eros also meant love in Greek. It stood for the longing of the soul for the beautiful, good and desirable, for the divine in its highest form. This hunger was to be satisfied by climbing ever upward from good already possessed to a yet higher vantage point, as on a ladder set between earth and heaven.

At once the inquiring Greek mind, always attracted to the consideration of new ideas, on meeting the Christian faith, with its miracles of healing, its gentleness, joy and evident inspirational content, realized its usefulness to Eros. Surely this new doctrine could be assimilated into their own philosophy; each could benefit the other. Christianity could enrich Eros worship, while the Greek genius for philosophical reason and order could smooth out of Christianity its implausible and irrational features. Intellectual minds of the day, both within the Christian group and without it, set about to introduce the theories of pagan Eros into the living faith of Christ's followers. The results were calamitous for Agape.

Few saw the irreconcilable differences involved. It all seemed reasonable on the surface that a religion searching for the divine should blend with one that offered a wholly new type of spiritual good. Few realized that Eros and Agape were diametrically opposite to each other in origin, principle and practice. No real synthesis was possible between them. The one crossed the other out. For Eros was at heart an ego-centric religion. Its

adherents were out to *get* something, by their own works, for their own advantage. However high their motives, however subtle their reasoned idealism—long for God—they fundamentally sought their own inner self-satisfaction. Agape on the other hand was a love that *gave* at whatever cost, even unto death. It poured itself out not to *attain* good, or to the beautiful only, but to *bestow* good on the poor and the needy and the unbeautiful, as well. It sought for no reward. The Christian knew he had not created or invented Agape out of the goodness or the hunger of his own heart. It was love already possessed, given directly from God's heart to theirs. As it flowed into them from God so it flowed out of them to man turning into historic act on the human plane. God originated and directed the entire process. The power of Agape lay in a continual hold on God. The Christian was God-centered, Agape-centered, not self-centered. Philosophy must debate the *value* of that which is desirable, delights in the subtle pride of intricate self-expression through processes of reason. The Christian loves spontaneously before he explains it. The primitive Christian practice was "to walk in love, as Christ hath loved us." This was the ideal, never of course perfectly attained, but more nearly demonstrated in human action by more individuals than ever before or since in history.

THE GREAT DIFFERENCE BETWEEN CHRISTIANITY AND EVERY OTHER RELIGION ON EARTH IS JUST THIS: IN CHRISTIANITY GOD COMES TO MAN; IN ALL OTHERS MAN STRIVES TOWARD GOD.

The foregoing is put in capitals because it is essential to understand that it is true. Once this difference has become clear one is provided with a standard, a touchstone, whereby one can tell for himself whether any religion, philosophy, ideology is God-sustained or built on man's own self-seeking. It is a pattern for individual Christian living and thinking as well as for collective unity.

It was inevitable that controversy should enter the Christian community at an early period, both by argument from without and by weakness within. Paul fought magnificently to defend the clarity of Agape from the infiltrations of the man-made doctrine of Eros. "Even if I could talk like an angel, even if I had all knowledge—philosophy, theology—if I did not have Agape it would gain me *nothing."* His message, he explained, was not with "plausible words of man's wisdom but in demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men but in the power of God. Yet among the mature we do impart wisdom, although it is not the wisdom of this age." (I Cor. 2; 4-6. R. S. V.) He was referring, of course, to Agape. No one has loved or lived Agape as Paul, nor given a clearer statement of the essential responsibility it involves that those who accept it must share it.

After his day, the first joyous spontaneity dropped steadily under the weight of argument among differing teachers and schools, in spite of councils and creeds that attempted bravely to stem the tide. Here and there an individual protest is found, shining

with the fire of Agape, but organized Christianity as a whole lost the light in the subtle pride of self-expression, in the development of theories born of all sorts of mixtures of thought. At times the church dropped to a level lower than the ethics of pagan culture.

The great Augustine brightened the outlook in the fourth century by his emphasis on love, order, humility as prime requisites of Christian living. He had been an ardent Platonist before he adopted Christianity, and he never rid himself of the inherent human tendency to seek good by one's own efforts even when he was most sincere, humble and eloquent in his love of God. He thought out an ingenious combination of Eros and Agape. Others had attempted it before him, but he was the first to make an apparent synthesis of the two opposite doctrines officially accepted by the church. He taught that God sent down Jesus Christ in order to assist man in climbing the steep to heaven, by three ways, by piety (good deeds, penitence, etc.), by intellectual striving and by mystic experience of God. All three involve man's winning his own salvation, working *toward* God. What Augustine did not understand was the ever-presence of God in man's own heart, more ready to give than man is to receive. Agape is not *earned,* it is freely given. "Behold, I stand at the door and knock. If *any man* . . . open the door I will come in and sup with him and he with Me." His amalgamation lasted for about a thousand years, now showing the influence of the true Agape, now of intellectually self-sufficient Eros. All through the middle ages his confusion of motifs troubled and darkened the minds of great thinkers. Wherever Eros gained a footing the life-giving force of Agape was depleted.

In the sixteenth century Martin Luther broke into the closed circle of ecclesiastical domination, declaring that "faith, not works" was the message of Christianity. "Good works do not make a man good but a good man does good works," he explained. He understood Agape, the impartial love of God to man offered in spite of the universal heritage of sin in natural man. Sin was not condoned but the sinner was already forgiven, not condemned. In the practice of Christian love we are to love our fellow man *just as he is,* as God loves him; to love the unlovely as well as the pleasant neighbor, the personal enemy and the country's dangerous foes—a hard condition, never fully realized of course, but the fundamental demand of Christ. *This is possible only by depending on tbe grace of the Spirit, not on human will.*

Other leaders of the Reformation and innumerable individuals since have seen the two conflicting ways of fellowship with God, but the Protestant movement as a whole has not yet brought to the world—not even to the Christian church—the true meaning of that power and unity of love the first Christian agreed to call Agape. Most church goers today would admit they have never heard of the word. Early in this century, however, in Europe and America scholars have been bringing the long ignored fact of the weakening of Agape by pagan Eros to the attention of a few thinkers in the seminaries and among the laity. They have been met with resistance in some quarters, confused or hesitant acceptance in

others, and sometimes with immediate and profound gratitude. Hence the whole story of Agape has simmered for years in the seminaries and reached the larger Christian public only indirectly and insufficiently. Possibly the time has come for a movement among the laity, supported by those ministers and theologians who have accurately studied the facts and realized the critical challenge, and are ready to give up long-honored theory for insistent truth. Those who by education and training are inclined to place a high value on philosophical method and a cautious approach to human problems by traditional paths are, of course, less easily persuaded to act than the layman, who may, however, be closer to the grave human needs of the situation. This is by no means to imply that reason, ethics, method, and planning have no place in Christianity! They are, of course, essential to all human affairs. But a Christian is *led* by the Spirit—not by philosophy or by reason. In small things and in great things the Christian's first resort is to God, in the humility. of prayer, and the inspiration of revealed truth. Human wit and planning are too subject to the frailty of human pride to be in command of the issues of life. Revelation belongs initially to *individual* discernment, the Word of God preparing mankind for action. The eclipse of the primitive power of the Christian Church shows that today we have indeed "lost something" that the early Church possessed. It was precisely the infringement by the limited theories of men upon the spontaneity of Agape that strangled its growth in the early days. Although depleted by Eros in organized Christianity Agape has been a living influence in the lives of countless individuals throughout the centuries. It is the essential lost element in Christianity and the ultimate possession of all religions. Only in Agape can an ecumenical movement succeed. Only in Agape can the Christian Church regain its unity, power and love.

All history is the infallible record of man's response to the Word of God. When it is accepted and followed it leads on to human betterment. When it is not, evil ensues—invariably. Man has his allotted freedom of choice, within certain determined limits, of course, but all initiative is with God. His Word *always* precedes all human action on earth. "So shall my word be that goeth forth out of my mouth. It shall not return unto me void. It shall accomplish what I please." When evil in man's affairs becomes so unbearable that he must do something about it he may choose either to experiment longer with theories of his own or he may decide that the time has come to turn to God for help. Every great swing in history toward better things, greater freedoms, clearer democracy, more extended humanities of kindliness and justice are the results of voluntary human decision to obey the Word of God consciously or unconsciously accepted as such. The record of the early Church is the most outstanding and convincing proof of this.

This is a plea for Christians and non-Christians to seriously study the historic struggle of Agape and Eros, not only in its early stages of two thousand years ago but in its continuing influence on world thought today. The immense prestige of philosophy in

connection with theological studies and the authoritative approval given to Augustine's doctrines not only in the Roman Catholic church but in Protestant theology as well, shows the confusion of today on the subject within the Christian Church. How many prayers, hymns, sermons, books reflect a striving toward God, not a recognition of His eternal ever-presence. We "climb the steep ascent to heaven," we "rise on upward wing" we long to be "nearer to Thee." God cannot be nearer than our inmost heart. "Closer is He than breathing; nearer than hands or feet." The time has come for us to renounce all Eros-infected thinking for real Christian faith.

Among books that will be found of help in this study by far the most fundamental and important is *Agape and Eros*, by Anders Nygren, Bishop of Lund. This is a profound and scholarly treatise on the subject both from the historical and the spiritual point of view. It is published by the Westminster Press of Philadelphia. A shorter and simpler work is "The Greatest Word in the World," by the present writer, which is based on Nygren's monumental study. It is published by the Cowman Publications, Los Angeles 27, California. Well-known theologians are beginning to write on Agape, among them Emil Brunner. Some eminent and beloved ministers and scholars are still trying to combine Agape with Eros, not realizing even yet that the pattern of Agape, the stream that flows from God through man, sweeps away the counter-current of natural man's efforts to *draw toward himself,* by his own efforts any good thing. Once the real stream of Agape is entered, self-seeking Eros is done away. We cannot travel north and travel south at the same time.

Many writers are now turning to the subject without using the word Agape. When one is acquainted with the *issue* the references are easily recognized. But there is no other word that can be substituted for Agape. Love is too vague a term; it means too many things to too many people, nor does it carry the historical content of the word the early Church selected to define their meaning of *Love in Christ.* It has not the driving force the situation today demands. We need Agape now for the same reason they needed it then, to carry to a rapidly worsening world situation the knowledge and confidence of *a conscious connection with God*, and always available in an invariable pattern, when a fellowship of men and women submit themselves to God, to be used by Him.

Within the "two and seventy jarring sects" of Christendom as well as out among the nations, regardless of color, creed, historic background, an imperative call goes first to individuals to become witnesses to Agape. Wherever you are in your daily activity cease living for yourself, your own pleasure, your own advantage; begin to accept God's free love; begin to give it impartially to those with whom you are in daily contact. "Be open on the Godswardside." When this change in the direction of individual thought enters the stream of human life it inevitably affects the life of others. One by one we will gather into a unity of action as individuals and as groups. We wait on God's initiative. Whether this

increasing movement shall become evident suddenly, as at Pentecost, or proceed with deliberate strength, we know that the Spirit is “always waiting” for the emergence of such a fellowship of men and women. Thanks to the lessons of tragic past history may we be aware this time of the necessity of abiding in the pattern of in flowing, out-flowing Agape, undeceived by the confusions of Eros, with its principle of acquisitive self-seeking.

The time has come for us to be converted to legitimate Christianity. It has not been sufficiently demonstrated on earth for two thousand years.

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Catherine Aller is an author who is seriously concerned with the predicament of man. You may obtain additional copies of this soul-stirring article for 15 cents each by writing her directly at Lakeville, Conn.

No book can do ALL a man’s thinking for him. The utility of any statement is limited by the willingness of the receiver to think.—*Ezra Pound.*

We need education in the obvious more than investigation of the obscure.--*Oliver Wendell Holmes.*

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EMERSON AND RESTORATION

By Robert C. Grayson

Ralph Waldo Emerson was a younger contemporary of Alexander Campbell; and Emerson’s ideas were a part of the religious ferment of the first half of the nineteenth century. Nevertheless, his thought is of more than historical interest, for many of the characteristics of his culture exist in the middle of the twentieth century, and he examined his culture with a critical eye.

Although Emerson is noted as a lover of nature and as one who communed with nature directly, he was more interested in truth than in the phenomena of nature. He meditated among the pines, but he hoped to distill from them, not pine oil, but truth. In “The Apology” he said:

Think me not unkind and rude
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men.

What is the word that he brought back from his communion with the god of the wood? That "word" has many aspects, but chiefly it is that all things are one and that this one is spirit or God. Philosophically, then, Emerson was an idealist and a monist. As a monist, he failed to distinguish sharply between the Creator and his creation, between God and man (To him man's mind is an inlet from the ocean of God, and all that is possible to God is possible to man: in *Nature* he said: "Build your own world."), between good and evil (In "The Divinity School Address" he said: "Good is positive. Evil is merely privative, not absolute: it is like cold, which is the privation of heat. All evil is so much death or nonentity." Or, as Dr. Randall Stewart has said, in Emerson's system there is "no struggle between God and the Devil because the Devil is a 'nonentity,' that is, he does not exist." [1]). What is, if possible, an even more fundamental difference between Emerson and the Christian is the attitude toward the person of Jesus. In "The Divinity School Address" Emerson said that the first error of historical Christianity was "the noxious exaggeration about the *person* of Christ," for he believed all men to be equally divine. He asserted that Jesus taught the divinity of all men and was misunderstood by his disciples. According to Emerson, Jesus was an imperfectly understood Emerson!

What, then, can one who is removed from the Christian faith have to say of value to Christians? First of all, as an idealist he evaluated many things in the same way that a Christian does. Years after he had resigned his position as minister of the Unitarian Church because he could not conscientiously administer the Lord's supper, he recorded in his *Journal:* "This old Bible, if you pitch it out of the window with a fork, it comes bouncing back again." And, as Dr. Randall Stewart has noted:

> When he wanted to state 'the first and the last lesson of religion,' he could do no better than quote St. Paul's 'the things that are seen are temporal, the things that are unseen are eternal.'[2]

Indeed, in Emerson's firm conviction in the reality of God and the realm of the spirit lies perhaps his greatest value to Christians. Not only did he hold the existence of God to be a firm certainty but he also drew (in "The Preacher") a sharp contrast between the God-less man and the God-fearing man:

> Unlovely, nay, frightful, is the solitude of the soul withot God in the world. To wander all day in the sunlight among the tribes of animals, unrelated to anything better; to behold the horse, cow and bird, and to foresee an equal and speedy end to him and them . . . To see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their promises—what are they to this chill, houseless, fatherless, aimless Cain . . .To him, heaven and earth have lost their beauty.

As an idealist Emerson saw, too, that one cannot follow popular standards of what is good. "Do not be deceived by the name of goodness," he said, "but question whether it be goodness." Christians, especially those who seek the restoration of Christ's congregation

to apostolic principles, must follow this advice. Every innovation from the clergy to institutionalized charity is defended on the basis of its goodness, the good it renders. Furthermore, Emerson recognized that in following an ideal a man might be led to take stands that are not consistent with his former views: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen, philosophers, and divines. With consistency a great soul has simply nothing to do." Those who seek the restoration of the ecclesia of God must assimilate this lesson. It is not enough that an idea or an approach has been taught, accepted, or promulgated; but all such must be examined in the intensity of the light of God's word. And the creative ideas that can unify God's people must be sought out.

As Emerson meditated among the pines in order to bring the word of the god of the wood back to his fellowman, he achieved some incisive insights into Christianity as it existed in his day. Many of his comments apply with almost equal appropriateness today. In an essay entitled "Worship," published in *The Conduct of Life*, Emerson berated contemporary religion:

> I do not find the religions of men at this moment very creditable to them, but either childish and insignificant or unmanly and effeminating. The fatal trait is the divorce between religion and morality.

This statement sounds prophetic of the present; this age is a time when many profess religion as a simple act of social conformity or as a means of deriving a psychotherapeutic effect. Many today have a form of religion but deny its power.

Similarly he criticized the religion of his day because it was culture-bound. The slaveholder used Christianity to justify his slaveholding, etc. And it was long before the Northern churches joined in the abolitionist movement. However, Emerson himself is not above criticism on the same basis; for when the war came, Emerson, the philosopher, lest his philosophical abstraction and became the avid partisan. On the other hand, at the Virginia constitutional convention Alexander Campbell, as a Christian, labored in a practical manner for the freeing of slaves. He freed his own inherited slaves, employed, and finally pensioned them. And he sought by teaching Christian love to avoid the conflagration of war. Although the teachings of the Bible have been misused time and again to justify or maintain an unjust *status quo*, properly used the Bible presents ideal concepts by which culture-bound man can see at least some of the shortcomings of his time.

Furthermore, Emerson saw that the sectarian state of Christianity destroyed its force. In "Self-Reliance" he cried out:

> . . . it may be a question whether we have not lost . . . by a Christianity, entrenched in establishments and forms, some vigor of wild virtue. For every Stoic was a Stoic; but in Christendom where is the Christian?[3]

Even now, a century and a half after the beginning of the Restoration Movement, the question is pertinent. It burns like a hot iron. As men strive to be a part of some sect or party—to be a Baptist Christian, a Church-of-Christ Christian, etc.; to be a one-cup Christian, a no-located-preacher Christian, etc.—they lose "some vigor of wild virtue," which Christianity properly contains.

Sectarianism in Emerson's day was not only "entrenched in establishments and forms," but also enclosed by boundaries clearly laid out by creeds. Today formal creeds mean little in most churches; many who have them treat them simply as a statement of faith not to be stringently applied as a test of fellowship. Ironically, some who have benefitted greatly from the Restoration Movement of the un-sectarian Alexander Campbell, et. al., are today the most rigidly held by creeds, unwritten but strong as iron. In "Self-Reliance" Emerson affirmed:

> . . . creeds (are) a disease of the intellect. They say with those foolish Israelites, 'Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey.'

Emerson would extend the implicatons of this statement to any authority, even that of the teaching of Jesus, for he believed that each man is capable of receiving revelations from God and of arriving at knowledge of God and truth intuitively. There is a sense, nevertheless, in which his statement expresses a great truth. God has spoken unto us by his Son; yet few dare to hear this expression of Divine truth without its being interpreted by some respected teacher or exalted preacher, or interpreted in accordance with the concepts of some sect or faction. "'Let not God speak to us, lest we die.'" Furthermore, as the Jews, who were afraid to hear God speak, could not become a nation of priests (The Levites were set aside as the priestly tribe) so Christians have refused the responsibilities—responsibilities of preaching Jesus and of teaching their fellow-Christians—that their priesthood entails. (Genesis 19:5-9, 16-20; 20:18-20; I Peter 3:9)

Since Emerson had this concept of unlimited revelation, one might expect that he would have but little respect for religious teachers. However, he held the function of "preacher" or "minister" in high regard, but not the usual representatives of that function. As he saw it, these men usually spoke of the party position, not the word of God. In "Self-Reliance" he presented the latter point succinctly:

> A man must consider what a blind-man's-buff is this game of conformity. If I know your sect I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that he is pledged to himself not to look at but one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not

> false in a few particulars, authors of a few lies, but false in all particulars. Their very truth is not quite true.

Another aspect of conventional Christianity that Emerson sharply criticized is the tendency to place emphasis on numbers. Although in the New Testament there is no reference to numbers beyond its initial impact and early spread in Jerusalem, this tendency is all but universal in our culture. "Our religion vulgarly stands on numbers of believers," he said in "The Over-Soul."

> Whenever the appeal is made—no matter how indirectly—to numbers, proclamation is then and there made that religion is not. He that finds God a sweet enveloping thought to him never counts his company.

Sectism, or partyism, contains an inherent appeal to numbers: it proclaims, "I do not stand alone, content to uphold the teaching of Jesus as fully as I understand it; but I stand with a formidable group and adhere to the party-line."

Though not intended to be complete, this examination of Emerson's ideas concerning Christianity has shown that Emerson was not at all a Christian, but that as an idealist he shared some concepts with followers of the Christ, and that his criticism as an idealist outside the Christian realm are often illuminating. He was especially critical of sectarianism and its various ramifications. Today sectarianism is not so proud and bold as it was in Emerson's day; there is great interest in the unity of all believers, but the sects still exist.

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1 Randall Stewart, *American Literature* & *Christian Doctrine* (Baton Rouge: Louisiana State University Press, 1958), p.47. Dr. Stewart gives a thorough treatment of these points and others (pages 43-60). Also he examines major figures of each era to determine whether they exemplify basic Christian tenets; especially he is concerned with whether they present man as an imperfect creature in need of redemption.

2 *Ibid.*, p. 54.

3 At the age of 28 Emerson had written in his *Journal:* "A sect or party is an elegant incognito devised to save a man from the vexation of thinking."

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GOSPEL AND DOCTRINE

By W. Carl Ketcherside

Restoration movements, like the people who launch them, grow old and slow down. They become sedentary and stationary. With the cessation of movement comes stagnation. When the search for the ancient order halts, sectarianism takes over. In such an event not only is an embargo placed upon truth, but truths once discovered are again lost, and vital ground is surrendered. A careful study of the various factions resulting from the restoration movement sparked by Thomas and Alexander Campbell will demonstrate the truth of what we say.

In the *Gospel Guardian*, March 13, 1958, appears an editorial entitled "What Must Men Believe To Be Saved?" It is a good example of the point we are making. The editor emphasizes the fact that Jesus said, "He that believeth not shall be damned." He then says, "Since I do not want to be condemned I am most anxious to determine exactly what it is that Jesus requires that I believe."

He cites as an answer Mark 16:15, 16: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The conclusion is reached thus: "The gospel is what Jesus commanded his apostles to preach, and it is what men are required to believe. Can anyone doubt this obvious truth?"

The editor continues, "In view of the confusion in the religious world, let us see if we can find a standard by which the test may be made to see what the gospel is and who is preaching it. Some pointed questions dealing with the heart of the matter should help us to learn what is the truth about this."

In characteristic factional form the following questions are proposed. "Does a man claim to be preaching the gospel when he is preaching Baptist doctrine? If he is, then the Lord says: 'He that believeth not shall be damned.' Everyone, therefore, would have to believe Baptist doctrine to be saved. Are the peculiar and distinctive doctrines and practices of the Baptist church a part of the gospel?" The answer given by such a querist is obvious, and he systematizes his reasoning as follows: "(1) A man cannot be saved who does not believe the gospel of Christ. (2) But one can be saved without believing Baptist doctrine. (3) Therefore, Baptist doctrine is not the gospel of Christ, and must be a perverted gospel. What else can one make of it?"

The writer affirms, "The same standard may be used to test the peculiar teaching of any religious group. It proves the same thing regarding the doctrine of the Methodist, Presbyterian, Nazarene, Lutheran, and other denominations." We presume the editor will admit that "The Church of Christ" is a religious group, and since the same standard may be used to test the peculiar teaching of *any religious group*, it will be a good measuring reed

in this instance as well. I hold no brief for the "peculiar teaching of the Methodist, Presbyterian, Nazarene, and Lutheran" religious groups. The same thing holds true for the peculiar teaching of "The Church of Christ" religious group—or groups, for there are a great many of them. It is true that the peculiar teaching of none of these is "the gospel" which the chosen envoys were to proclaim, for the simple reason that *no body of doctrine* constituted that gospel.

In his partisan presentation, our editorial brother unwittingly reveals his own ignorance and the wisdom of his Baptist opponents. And while his thesis may be applauded as profound by members of "The Church of Christ" denomination, it is based upon a fallacy of which no early restorationist would have been guilty. Certainly a man is not "preaching the gospel when he is preaching Baptist doctrine." Neither is he preaching the gospel when he is preaching "Church of Christ doctrine." He is not even doing so when he instructs men in the apostles' doctrine. The gospel of Christ is one thing; the apostles' doctrine is a wholly different thing. They are distinct messages, not even intended for the same classes of people.

Before students may be taught in a school they must be enrolled or enlisted, but enrollment is one thing, and instruction is another. Jesus commissioned his envoys to "Go, and enroll disciples from all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I command you" (Matt. 28:19). The method to be used in enrollment is stated in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved . . . ." The gospel was to be preached to those who had not been immersed, with a view to lead them to that act of enrollment based on faith, and those enrolled by the gospel were then to be given a regular course of instruction. They were not to be taught the gospel, for one does not teach or instruct *news*. They were to be taught the apostles' *doctrine*.

Preaching was an altogether different thing than teaching. Alexander Campbell was aware of this distinction. He regarded it as an unhappy thing for both the world and the church that the distinction was lost, or glossed over. Ponder carefully upon these words:

> "Preaching the gospel and teaching the converts are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily, for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom. The public heralds of Christianity, acting as missionaries or evangelists, and the elders or pastors of Christian churches are indiscriminately denominated preachers or ministers; and whether addressing the church or the world, they are alike preaching or ministering some things they call Gospel . . . . They seem to have never learned the difference between preaching and teaching."

Campbell insisted that an understanding of this distinction was an absolute essential to any evangelist who was laboring for true restoration. Here are his expressions on the subject in *Popular Lectures and Addresses* (pages 536, 537):

> "The difference between preaching and teaching Christ, so palpable in the apostolic age, though now confounded in the theoretic theologies of our day, must be well defined and clearly distinguished in the mind, in the style and utterances of an evangelist or missionary who would be a workman that need not to blush, a workman covetous of the best gifts and of the richest rewards . . .
>
> In the discharge of the duties of this work he must properly and fully understand the whole oracles of God, and clearly distinguish between preaching and teaching Jesus Christ. This is no mere speculative distinction. It was appreciated, fully understood, and acted upon, or carried out in the apostolic ministry . . . .
>
> For the sake of accurate and intelligible language and a clear appreciation of the Christian Scriptures and the Lord's will concerning us, these words and works should be clearly understood and employed by every evangelist or missionary of the church sent out and patronized by the church; and more especially by our brotherhood, who unite in the apostolic platform of church union, communion, and co-operation."

Perhaps the clearest expression on this subject was made in *Millennial Harbinger*, April, 1862, in reply to an article in a Presbyterian journal, entitled "Pre-Eminence of Preaching in Public Worship." Campbell declared:

> "There was teaching, there was praying, there was exhortation in the Christian church; but preaching in the church or to the church, is not once named in the Christian Scriptures! Paul once, in his first letter to the church in Corinth, said he would declare to the Corinthians that gospel which he had preached to them, which also they had received, and in which they stood.
>
> We preach, or report, or proclaim news. But who teaches news!! Who exhorts news!! We preach the gospel to unbelievers, to aliens, but never to Christians, or to those who have received it. Paul taught the Christians; he admonished, exhorted, commanded and reproved Christians, and on some occasions declared the glad tidings to them who had received them, but who seemed to have forgotten them, as he wrote to the Corinthians."

Campbell was not alone in recognition of the distinction between gospel and doctrine, preaching and teaching, or proclamation and instruction. In his comment on the word "teaching" in Romans 12:7, Moses E. Lard says:

> "The teaching here mentioned, I doubt not, consisted strictly in instructing the church. I did not include preaching the gospel to those without. This was the work more particularly of the prophet. The didaskalia was for members of the church, and had for its object their enlightenment in duty. It bore the same relation to those within the church, that preaching did to those without. The design of preaching was to bring men in; the design of

> teaching to perfect them when in. Teaching was the work chiefly of the overseers of the congregation."

In defining the expression "apt to teach" as relates to bishops, J. W. McGarvey said in *Missouri Christian Lectures*, page 193:

> "What teaching is this? It is not preaching, for preaching was addressed to the world, not to the church, and an elder's work as an elder was confined to the church. It is evidently the teaching prescribed in the second part of the apostolic commission, 'Teaching them to observe all things whatsoever I commanded you.'"

B. A. Hinsdale, a brilliant student among the advocates of the Restoration movement, makes this statement on page 13 of *Jesus As A Teacher:*

> "While preaching and teaching are separate and distinct, they are closely related. First, in respect to matter. The preacher announces the gospel with a view to making converts or disciples; the teacher instructs (didache) or builds up the disciples in Christian doctrine or discipline."

The consecrated student of the new covenant scriptures must acknowledge distinctions made by the Holy Spirit. No inspired writer ever made a distinction without a difference. Jesus sustains in this age, the relationship of a monarch ruling over His kingdom. There are but two classes of persons in respect to a kingdom—aliens and citizens. It is God's purpose to enroll or enlist the first under the benign rule of His Son; and to perfect those who are thus enrolled, the citizens, in that character essential to enjoyment of "the everlasting kingdom." He designs to accomplish this by means of a communication addressed to the needs of those who compose these two groups.

The aliens are to be addressed by a *kerux*, a herald, or announcer. His message is the *kerygma*, and in this instance, it consists of glad tidings or good news. His work is described by the term *kerussein*, to discharge the office of a herald, to cry out, proclaim.

The citizens are to be tutored by a *didaskalos.* The course of instruction given to them is the *didache*, prepared by the envoys of the Christ. The work of teaching is described by *didaskein*, which signifiies the examining, scrutinizing, illustrating, and establishing of a subject in a manner to influence the understanding or perception.

It is ridiculous to talk about *preaching* to immersed believers, in the light of the language of the Holy Spirit. You cannot evangelize those who are saved! The gospel of Christ was never addressed to those in the kingdom. The *kerygma* was intended to enroll men in the kingdom. In the commission to the envoys they were told to go into *all the world.* They were to herald the good news to *every creature.* Those who believed and were immersed would be saved. Believed what? The *kerygma*, the gospel, the message addressed to unbelievers and unimmersed. Did this consist of the entire body of new covenant scriptures? That would be absurd. There was not a one of the epistles written until many years after Pentecost, yet thousands heard the gospel and obeyed it on that day.

Portions of the new covenant scriptures were not written until all of the original heralds but one had been long since deceased. Had they not preached a full gospel?

What is the attitude of most of the preachers of "The Church of Christ" toward these things today? It can best be described in the words of Jesus in the parable, "They made light of it, and went their ways." Why should these truths so incense them? We think the answer is apparent. It was expressed by one of the leading members of the clergy of the Diana cult: "This our craft is in danger to be set at nought." A very lucrative business has been built up in hiring out to "preach the gospel to the church." Great institutions have been established to provide professionals for this work. Millions of dollars are invested to thus pamper sectarian pride. Publishing houses are concerned because of the investment in clerical organs such as "The Minister's Monthly."

If the members of "The Church of Christ" once come to see that they have been deluded and imposed upon, as the clergy has always placed the majority of the saints in a state of dependency and helplessness, so that the many exist only to provide financial support for the top level few, there will be a revolution, as there ought to be. If it is demonstrated that God never once authorized, suggested, or hinted at such a thing as preaching *in* the church, or *to* the church, the idea of hiring a preacher for such a purpose *by* the church, will become as extinct as the Mauritian dodo, among those who revere the truth. For that reason the clergy in "The Church of Christ" will scoff at and deride what is herein said, in true sectarian fashion. They will urge their members not to read it, but to flee from it like the plague. And those who hire others to study and think for them will complacently ignore the great importance of these divine distinctions to the detriment of their souls and the cause of Christ. Here are a few results of such disregard for the truth in this connection.

1. Forfeiture of the claim to be honest and sincere restorationists. If we can arbitrarily set aside the divine revelation to justify and retain in our contemporary practice that which was not a part of the ancient order, we set the stage on which we cease to portray the role of restorers and merely dramatize our own twentieth century sectism.

2. Renunciation of the foundation upon which true restoration must be achieved. In his *Synopsis of Restoration*, Alexander Campbell lists as the first goal, "The restoration of a pure speech, or the calling of Bible things by Bible names." There are two great avenues of departure in interpretation. One is to create distinctions where the Holy Spirit makes none; the other to lose those distinctions which are legitimate and essential.

3. Creation of unscriptural officers and functions. This strikes at the heart of the polity of the primitive ekklesia. The church of God is a constitutional monarchy. The constitution delivered by the envoys of the Great King, provides for the essential officers and their qualifications. The idea of "the minister" to preach to the community of saints is as foreign to the new covenant scriptures as is an abbot or archbishop.

4. Inauguration of a complex and creedal basis of fellowship without scriptural warrant. This is clearly true of "The Church of Christ." These brethren equate "the gospel" with the whole scope of the new covenant scriptures. Thus one must believe (i.e., understand as they do) all that is contained in the epistolary writings before he can be admitted to their "fellowship." If he holds a divergent view on the millennium, instrumental music, etc., he does not "believe the gospel" so cannot be "saved" according to the commission to the envoys. Nothing has contributed more to the confused exclusivist sectarian attitude of this modern party than their egregious error and flagrant fallacy at this point.

What is "the gospel"? C. H. Dodd, Professor Emeritus in the University of Cambridge, delivered the Bampton Lectures in America, at Columbia University, in 1950. In the third lecture, which bore the title *Gospel and Law,* he said:

> "The form and contents of the proclamation, the kerygma, can be recovered from the New Testament with reasonable accuracy. It recounts in brief the life and works of Jesus Christ, His conflicts, sufferings and death, and His resurrection from the dead, and it went on to declare that in these events he divinely guided history of Israel through long centuries had reached its climax. God Himself had acted decisively in this way to inaugurate His kingdom upon the earth. This was the core of all early Christian preaching, however it might be elaborated, illustrated and explained."

The great envoy who carried the message to the Gentile world, thus describes the content of the joyful announcement, embodied in the *kergygma:*

> "Now, my brothers, I want to speak about the Gospel which I have previously preached to you, which you accepted, in which you are at present standing, and by which, if you remain faithful to the message I gave you, your salvation is being worked out—unless, of course, your faith had no meaning behind it at all. For I passed on to you Corinthians first of all the message I had myself received—that Christ died for our sins, as the Scriptures said He would; that He was buried and rose again on the third day, again as the Scriptures foretold" (1 Cor. 15:1-4. J. B. Phillips' Translation).

Any person who proclaims these facts, preaches the gospel, and the same gospel which Paul preached. Reverting to our introduction, we affirm that Baptist preachers proclaim the gospel. Billy Graham proclaims the gospel, perhaps more forcibly than most others of our day. Many of the representatives of the various denominations in the domain of Christendom proclaim the gospel. This statement is regarded as sheer treason by partisan members of "The Church of Christ." They immediately ask the question, "Do you say that Billy Graham is a gospel preacher?" That is a loaded question. The querist equates "a gospel preacher" and what he would call "a Church of Christ preacher" as one and the same. Certainly Graham is not affiliated with "The Church of Christ." But, if by the term

"gospel preacher" is simply meant "one who announces the good news" the answer is in the affirmative.

The objection is made that Graham cannot preach the gospel, because he does not tell those who believe it what the Holy Spirit informed penitent believers to do to be saved. Such an objection demonstrates that the objector is ignorant of the divine limitations placed upon the terms he uses. There is a difference in the gospel proclaimed to lead men to believe in the Christ, and the requirements demanded of those who believe the facts which make up that gospel. Peter did not tell the conscience-stricken Jews on Pentecost what to do until they asked him, but he had already proclaimed the gospel to them. It would have been no less the gospel if they had never asked him, and thus he had never told them. If the narrative in Acts 2 had abruptly ended at verse 36, the gospel would have been proclaimed, as it certainly was.

Baptism is not a part of the gospel. It is a requisite of the response divinely commanded to those who have heard and believe the gospel. Paul said, "For Christ sent me not to baptize, but to preach the gospel." One might preach the gospel and then give the wrong instructions to those who believe it about what they should do. He might convince them that their sins were remitted before the divine act of pardon takes place. In such an event, the preacher would be as wrong about where salvation begins, as preachers in "The Church of Christ" are about where the gospel ends.

Peter did not proclaim a partial gospel, or a fragment of the good news, on Pentecost. The gospel was as fully proclaimed that day as it has ever been. But there was not a single New Testament book written for many years after that day. Those who entered into covenant relationship on that day, did so on the basis of a perfect gospel. I am convinced that some who announced the *kerygma*, and many who heard it, did not understand all of its implications, but that did not affect the content of the *kerygma* announced by the heralds under motivation of the Holy Spirit.

Those who were immersed continued steadfastly in the doctrine and fellowship of the envoys of Jesus. The *didache* in which they continued was not the *kerygma* they had accepted. It is true that Baptist doctrine is not the gospel. Neither is "Church of Christ" doctrine. Neither was the apostles' doctrine. So the editor of *Gospel Guardian* did not prove what he set out to prove about Baptists, Methodists, Presbyterians, and others. He did prove that he did not know of what the gospel of Christ consists.

There is much more to say, but I would avoid being tiresome or boresome to the earnest reader, so will continue at another time, and in another article under the heading "Heralds and Herdsmen."

Mr. Ketcherside's last article, *Drifting and Dreaming,* is now available in reprint form at 10 cents each or $6.00 per 100 copies. This is an attractive 8 page booklet.

This journal would also like to suggest to those who are following Mr. Ketcherside's essays to read his *Royal Priesthood,* available at $2.00.

Send your order to Restoration Press, 1916 Western Dr., Alton, Illinois.

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RESTORATION OF SPIRITUAL CHRISTIANITY

By Robert L. Duncan

Historically, one of the fundamental concerns of the religious groups associated with the Restoration Movement has been the reproduction of the primitive church. This interest is of course reflected in the title of the movement itself. It would seem, however, that this interest has in too many cases related to the patterns of work and worship manifested by the first-century church to the exclusion or neglect of the inner life of the early worshiping community. The restoration of the early church includes far more than the legalistic imitation of its patterns of work and worship. Concern for restoration degenerates into a lawyer-like search of the Scriptures for precedents, which in turn leads to a legalistic attitude toward the Christian life, unless it is tempered by the spiritual attitudes manifested in the apostolic church. What has happened to the Restoration Movement since its inception is an adequate illustration of this affirmation. A multiplicity of sects has grown out of this movement, sects that have resulted from a legalistic ransacking of the Scriptures for what have been taken for principles to be reproduced in the life of the present-day church. In many if not most cases, these sects have obtained and retained their identity by distortion out of all due proportion of one or more Biblical passages. Yet, it is often quite apparent that there is a gross inconsistency between the profession of earnest concern for the reproduction of these Biblical (?) forms and what may be observed in the lives of those who lay claim to this concern. It may easily be seen that there is frequently a far more vital relationship with Christ in the lives of some who have had no connection with the Restoration Movement. The traditional answer to this situation, of course, is that the latter are possessed of a zeal without knowledge—but knowledge of what or whom? Is it better to know Christ, or the shibboleths of the proponents of a new type of legalism which has replaced that of the Pharisees, and in some respects is even more binding? Just what must one "know" in order to please God? From the standpoint of my interpretation of the New Testament scriptures, it is not so much a question of "what" one knows about the legalisms that have developed out of the Restoration effort, but rather a matter of knowing the Lord

Jesus Christ in one's personal life. This is not to say that Christianity is irrational, or that it has no intellectual value, but it is to say that being in Christ has become too much a matter of accepting the party line in the thinking of some modern-day proponents of the Restoration, and not enough a matter of personal devotion to the One who "loved us and gave Himself for us." (Gal. 2:20) This kind of devotion will of course lead one to wholehearted obedience to the commands of God, but it will preclude the possibility of one's seeking acceptance before God on the basis of his adherence to the "rules" of a sect.

It is thus apparent that if there is to be a valid restoration of New Testament Christianity, it must be based upon a genuine concern for the spiritual values of the early church as well as its doctrinal forms. What then would be the prerequisites for such a spiritual restoration? In answer to this question I present the following considerations.

THE INDWELLING HOLY SPIRIT

It has been suggested by one writer that the Acts of the Apostles might also be appropriately called the "acts of the Holy Spirit." In this, the earliest history of the church, we find the Holy Spirit manifesting His life-giving presence in the life of the Christian community, in accord with the promise of Christ, ". . . you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8) In this power then they conquered "the world, the flesh and the devil" One of the most apparent characteristics in the epistles of Paul is his stress upon the work of the Holy Spirit in the life of the believer. For example, he says, ". . . . if by the Spirit you put a stop to the doings of your lower nature, you will live." (Rom 8:13, William trans.) Thus it becomes clear that the ability of the Christian to live for Christ is not self-contained and self-generated, but is the result of the lifegiving Spirit Who takes up His abode in the body of the Christian at his obedience to the Gospel. (Acts 2:38; 1 Cor. 6:19, 20; Acts 5:32) "This is not conquest by the clenched fist but by the clinging hand. It is not victory by flogging yourself into trying harder but by trusting yourself to the One who has already conquered in our behalf and for our sake."1

Extremes beget extremes, however; and in part because of the excesses of some religious groups with regard to the work of the Holy Spirit, there has been a tendency among some advocates of the Restoration to play down or neglect the vital functions of the Holy Spirit. This is perhaps in large measure the explanation for the spiritual deadness and dryness that sometimes exists in churches of this persuasion. One cannot withdraw the power of the Holy Spirit from the life of the individual Christian and the church without both suffering from a spiritual dearth. A restoration of the spirituality of the primitive church *must* of necessity begin with a new consciousness of the work of the Spirit in the life of the church and the individual believer. We must be brought to the realization that the explanation of the work of the spirit by which He (the Spirit) is identified with His product

(the Word) is totally inadequate for our needs. If the work of the Spirit is nothing more than a matter of revealing the will of God through the written Word, *we are hopelessly lost!* For it is in our ability to *do* what we *know* that we are largely deficient. It is one thing to be told what to do, and another thing to be taken by the hand and helped in doing it. The former is the work of the Word, the latter is the work of the Spirit. Of course, the Spirit operates in both functions, but He does not stop short with simply revealing the will of Christ through the Word. ". . . if *by the Spirit* you put a stop to the doings of your lower nature, you will live."

W. E. Sangster of London has written a significant pamphlet called "A Spiritual Check-Up" which illustrates the vital place of the Holy Spirit in the life of the believer. It is largely a series of probing questions with regard to the spirituality of the Christian. Because of its importance, part of it is herein reproduced.[2]

Where I work:

"*Am I known as a Christian where I work?"*

By the power of the Holy Spirit you can be so known!

"*Is Christ more loved or, at least, more respected at my business place because of the way I live?"*

By the power of the Holy Spirit in you, He should be.

In the Home:

"*Do those who know me best, believe in me most?"*

By the power of the Holy Spirit in you, they should!

"*Do I criticize the church and other Christians in front of the children?—heedless or careless that it is nearly the most damning thing I could do for them..*"

By the power of the Holy Spirit I *could* refrain from such folly!

Concerning the Tongue:

"*Do people know me as one whose conversation is constantly censorious?"*

By the power of the Holy Spirit I *could* have a very different reputation.

"*Is it possible that I claim to be a Christian and nurse revenge?"*

By the power of the Holy Spirit I *could* be released from it and kept released!

At the Altar:

"*Do I find time early in every day for*

Bible Study?

Unhurried prayer?

Quiet listening to God?

By the power of the Holy Spirit I could do it!

With Fellow-workers for Christ:
"Can I work with other people?—and can others work with me?"
By the power of the Holy Spirit it should be so!
"Have I secret longing to be first?—or can I truly say that I don't care who is second, or third, or fourth, so long as Jesus is first?"

By the power of the Holy Spirit this can be my attitude!

The Passing Years:
"What can I do now that I could not do five years ago?
Lead another person to Christ?
Distinguish guidance from my own desires?
Look death in the face and be unafraid?
Really enjoy an hour of prayer?

By the power of the Holy Spirit it *should* be possible to register actual growth!

To sum it up, can I say:

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.

By the power of the Holy Spirit, Yes!

KNOWING CHRIST

"For his sake I have suffered the loss of all things, and count them as refuse in order . . . that I may *know* him and the power of his resurrection. . . ." (Phil. 3:8, 10) At the time that Paul wrote these words he had been serving Christ for many years and was a mature Christian, yet he spoke of a purpose to "know" Christ. Of what sort of knowledge was he speaking? It is apparent that he was not speaking of a merely intellectual knowledge of his Lord. —for he had possessed this for many years. No, Paul was seeking for a more intimate spiritual communion with Christ. He ". . . desires a deeply experienced knowledge of the living and life-giving Christ."[3] (Cp. John 17:3) Such knowledge of our Lord is another absolute essential if there is to be a spiritual restoration among Christians.

The knowledge that some church members possess of Christ is largely of the "book" variety. That is, they think of Jesus as a character in a book, in the way that they might consider some other historical figure who was revealed to them through reading. We *must*, however, become supremely conscious of the fact that he is "the living and life-giving Christ" if we are to live vital Christian lives. He is not simply someone we read about in a book, but the living Lord who lives within us, loves us, and saves us. We must be able to say, in the flaming words of Paul, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2:20) For Paul, Christ was a living person with whom he had daily fellowship and who strengthened him for the battles of life (Phil. 4:13), and our Lord is willing to come into *our* hearts to share with us in the sorrows and joys that are endemic to human experience.

The living Christ living within us—this is the secret of the overcoming life. Note once again Paul's words in Philippians 3:8, 10; he wanted to share in the power of the resurrection of Christ. "By 'the power of His resurrection' is meant the living power which proceeds from the risen Saviour and reveals itself in the believer by working a total renewal of life in him."[4] This phrase ("the power of his resurrection") does *not* mean "the power revealed in the historic resurrection of Christ . . . , nor the power of Christ by which Paul also would experience a resurrection after death, but it refers to the power of the resurrected Christ which forms the principle of the new life in the regenerate and works towards the complete renewal of man."[5] Ralph A. Herring has given a very interesting explanation of how Christians share in the life of Christ in a small volume on Philippians titled, *To Live is Christ.*

By his incarnation the Son of God entered the life-stream of the human race. There, as a man, he translated God's quality of life into human experience. In him eternal life found human expression. When Jesus ascended, he took with him something that had never been in heaven before. He carried this human expression of the divine nature as a trophy back to the Father's right hand, whence it could be communicated by his indwelling Spirit to all who believe. That is how the believer shares in the life of the Son of God.[6]

Thus, laying hold by faith upon this marvelous truth that the living Christ *does* live within us, we shall be able to say with Paul, "I can do all things in Him who strengthens me." (Phil. 4:13) . Furthermore, if we seek to "know Christ" in this personal and intimate sense, we, again with Paul, will find our experience with Him constantly growing in richness and variety.

TOTAL COMMITMENT

But the power of the Spirit-filled life and the blessed privilege of truly knowing our Lord are reserved for those whose lives are unreservedly surrendered to the purposes of God. Too much of what passes off for modern Christianity is superficial and lacking in real spiritual content, largely because there are so few who have genuinely committed themselves to Christ. The basic problem of mankind is the clash between the human, self-centered will, and the will of God. Not until self is dethroned and Christ has been enthroned in our hearts will it be possible for God's work to come to fulfillment in our lives. It has been affirmed, and rightly so, that the blight of Christian discipleship is half-way surrender. "God is asking for *all,* and we want to 'buy' Him off with something less."[7] But He will not be bought off for "something less." Nothing—neither baptism, the Lord's Supper, church attendance, membership in the "right" church, acceptance of the party creed—absolutely nothing, can take the place of a heart that is fully surrendered. That which makes our acts of obedience, such as baptism, the Lord's Supper, etc., acceptable is the committed heart and life; and apart from this, legalistic adherence to a set of religious rules has no real value or spiritual significance.

Jesus said, ". . . if any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority." (John 7:17) Again he said, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." (Mt. 5:6) On our part then, there must be the intense yearning and hungering that lead to the wholehearted search into God's will for our lives. During this search—which is a life-long process—we must be willing at all costs to accept whatever God may reveal to us, in the realization that in His will lies our salvation. One of the most thrilling aspects of the Christian life, to my way of thinking, is the fact that it is an adventure with our Lord who leads us on from victory to victory and from understanding to more understanding.

But in this life-long search our souls must be nourished, by the bread of God's truth, or else the search degenerates into a self-centered endeavor to find confirmation of what we have already chosen to do. For, as the prophet observed so trenchantly, "I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps. Correct me, O Lord, but in just measure; not in thy anger, lest thou bring me to nothing." (Jer. 10:3,24) In our search for the ways of the Lord we are all in need of the correction that comes from the rod of God's truth, prayer, and meditation.

One of the fundamental reasons for the shallowness of much that is proclaimed as Christianity among us is the neglect of the quiet time with God in our daily lives. Our spiritual temperature can in large part be gauged by our habits of study, prayer, and meditation. Or to put it another way, study, prayer, and meditation constitute the thermostat by which we can regulate the spiritual temperature of our Christian lives. This is a truth that has become very apparent to me in my efforts to serve the Lord. The times when I

have felt closest to Christ have been precisely those times when I have taken time out for personal devotions. And let no one complain that there isn't sufficient time in his schedule for such things. There *must* be time, it cannot be otherwise, if we are to be the fruitful Christians that God wishes us to be. Let us *take* time for that without which our souls shall shrivel away and perish for want of nourishment.

Many modern-day Christians are proceeding on the basis that one's relationship with the Lord can be accurately determined by the amount of dust that is raised as the result of furious activity. This attitude actually reaches the point whereby it is felt that one in some sense is wasting time as he kneels in prayer. Almost unconsciously there is the feeling as one prays that this thing must be gotten out of the way in order that the business of the day might be undertaken. But we must realize that prayer is not simply *preparation* for Christian service, but it is Christian service. It is also extremely important that we leave space in our lives for meditation as well as for prayer, for God can speak to our hearts in such moments of quiet listening. In one sense prayer is a friendship with God, and what kind of a friendship can be founded upon one-way communication!

As we study the Scriptures in our devotions, we must do so with an intense desire to find the will of God for our lives. This should be the primary motivation of our hearts as we meditate upon the truths of God's Word. Study of the Word which is largely motivated by a desire to find proof texts, which is undertaken with the purpose of preparing oneself to argue successfully with one's religious neighbors, is not calculated to nourish the soul. We should cultivate the habit of feeding upon the Word of God in order that the hunger of our souls for the things of God might be satisfied. Those who truly "hunger and thirst after righteousness" find satisfaction in feeding their souls upon the Bread of Life (John 6:48) Who is revealed to us in the written Word.

In our study of the Scriptures there is a time for the rapid reading and general coverage which provides us with an overall survey of the Bible. Various methods may be employed in order that one might obtain this general knowledge. It must be remembered, however, that this type of approach is no substitute for that careful meditation upon the Word which truly nourishes our souls. In the latter instance the Christian should make use of what might be termed the "lozenge" method. That is, a brief passage should be read very carefully and meditatively, then applied to the life of the reader. It may be an admonition, a message of hope and courage, a doctrine, or have anyone of a number of applications. Let each individual derive his own good from the passage he studies, as long as his application is not a violation of the principles taught in God's Truth and the passage under consideration. As one writer has put it with regard to such devotional reading, ". . . the 'infant crying for the light' has nothing to do with more than just humbly finding, and then using, the little light that it requires."[8] The passage is thus allowed to "dissolve" into the soul of the reader, becoming thereby a part of his Christian armour and sustaining him in

his moments of spiritual crisis, as well as providing joy in all the moments of his Christian experience.

There is also a definite place in our devotions for the reading of religious material of a non-Biblical nature. Anyone of a number of the many fine books available may be employed. For example, at the present time I am making use of an excellent selection of devotional readings edited by John Baillie and titled, *A Diary of Readings.* To quote from the dust jacket, "These (readings) are chosen for their value in stimulating serious thought and contemplation and are not the trite, familiar sayings that one usually associates with anthologies." In some instances these selections make for difficult reading but I have found them to be truly bread for my soul. This book is a companion volume to, *A Diary of Private Prayer,* which is also a valuable help in the Christian's private devotions. It should be pointed out, however, that not all Christians derive their nourishment from precisely the same sources. Thus a book of readings or prayers may be extremely helpful to one Christian and of little value to another. One factor which is of great importance in determining our level of appreciation is our stage of Christian growth. And thus, "What repels or confuses us now may be the very food of angels; it may even still become the light to our own poor souls in this world's dimness."[9]

In our devotional reading it is not necessary to spend a great deal of time at anyone sitting. In fact too lengthy a period may actually be detrimental. One spiritual adviser has suggested, "I need not say that I would not restrict you to only one quarter of an hour a day. You might find two such helpful. But I would not exceed the fifteen minutes *at any-one time;* you would sink to ordinary reading, if you did."[10]

This period spent in quiet reading, prayer, and meditation can make all the difference in the world in our relationship with the Lord as we pursue our daily tasks. Baron F. Von Hugel, the writer just quoted, affirmed, "That daily quarter of an hour, for now forty years or more, I am sure has been one of the greatest sustenances and sources of calm for my life.[11]

CONCLUSION

The previous discussion has grown out of the conviction that the really great need among the churches of the Restoration persuasion lies in the realm of personal devotion to the Son of God. It is *not* written in the belief that doctrines are of no importance; for after all, our relationship with the Lord is based in large part upon a right understanding of His revelation of himself in the written word. It is very apparent that doctrinal norms are of vital importance if we are to retain the reality of the primitive church. However doctrines have been multiplied, at the same time being made tests of fellowship, till there is absolutely no possibility of Christian fellowship, except upon a very limited scale. *I cannot*

believe that this is God's concept of fellowship. At the same time it is my conviction that true devotion to the Lord Jesus Christ will be of great value in producing a broader concept of fellowship and a more genuine manifestation of the true nature of Christianity. For after all, it is our mutual relationship with Christ that provides the basis for our fellowship with one another. And where there is devotion to the Lord in the heart of another believer, there will be an echoing response of fellowship in our hearts, if they also are fully attuned to the purposes of Christ. And this devotion to our Lord can, in my estimation, be developed and enhanced by application of the principles that I have attempted to set forth in this brief essay.

Robert L. Duncan, a Ph. D. candidate at the University of Indiana, is one of the promising young scholars of the Restoration Movement. We can take courage when historians like himself express such interest in a spiritual interpretation of man.

1[1] Paul S. Rees, *Christians Commit Yourself!* (Fleming H. Revell Company. Westwood, N. J., London, Glasgow, 1957), p.42.

2 Quoted in Rees, *Ibid., 42.44.*

3 Jacobus J. Muller, *The Epistles of Paul to the Philippians and to Philemon* (Wm. B. Eerdmans Publishing Company, Grand Rapids, 1955), p. 116.

4 *Ibid.,* 116.

5 *Ibid.,* 116.

6 Ralph A. Herring, *To Live is Christ, Studies in Philippians* (Broadman Press, Nashville, Tennessee, 1953), p. 34.

7 Rees, *Christians Commit Yourself,* p.27.

8 Baron F. von Hugel, *Selected Letters,* Quoted in John Baillie, *A Diary of Readings* (Charles Scribner's Sons, New York, 1955) Day 1.

9 *Ibid.,* Day 1.
10 *Ibid.,* Day 1.

11 *Ibid.,* Day 1.

Freedom from uneasiness is the end of all our science. Pleasure is that satisfaction which arises in the mind upon, and is caused by, the accomplishment of our desires, and by no other means at all; and those desires being above shown to be caused by our pains or uneasiness, it follows that pleasure is wholly caused by pain and by no other thing at all.—Benjamin Franklin

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God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political parry he meets—most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat, He will abstain from dogmatism, and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.—Ralph Waldo Emerson

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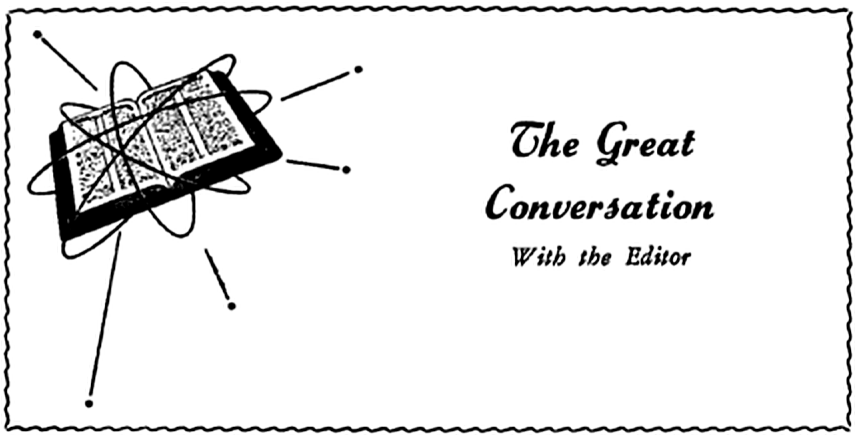

CONCERNING OUR YOUTH

An interested reader of this journal has requested the editor to say a word about the conduct of certain groups of young people who attend Bible conferences here and there. The reader reports that it is well nigh common practice for some youth at these studies to steal away in the night on necking parties. He tells of specific instances: "A group of Church of Christ girls, including two elders' daughters allowed themselves to be picked up by a bunch of town romeos that they did not even know. They went out in the country and

necked with these boys until 3:30 a.m. At the same meeting a group of church boys stood outside the Lord's house and shot off fire crackers while the meeting was in progress:"

At still another gathering of youth some boys were staying in a barn and some girls in the house nearby, so "during the night both sexes would sneak out and hot-rod over the country side and then sneak back in just before dawn," At this same conference the young evangelist in charge of affairs "spent most of the time telling dirty stories."

On the next page of the report it gets even worse. A young evangelist propositioned one of the girls under his charge; still another young evangelist gave attentions to a young lady "not in the way Paul admonished Timothy to behave." In one of the homes where the girls stayed there was "trashy, stimulating literature galore." Well, on and on it goes. The reader, who is personally known by the editor as a reliable person, assures us that *these are facts.* He thinks this is strange conduct for young people who are away from home attending Bible conferences. His information is that this goes on to an alarming degree at many or all of these conferences.

It is right to be concerned. It is also right to be realistic enough to understand that all this is part of a larger problem which must be attacked first, The larger problem is the secularism of our culture at large and the lack of spirituality within our own ranks. Our youth are the product of our society. We cannot expect them to be spiritual when we are not ourselves. To be sure, many of our people live consecrated lives, including the majority of our youth. Yet the misguided minority is too great. It is the task of all of us to create a more spiritual atmosphere for our youth. This comes through an understanding of their problems and a sympathetic approach to those issues that most concern them. We are often too condemnatory and censorious. We must convince our young people that we are on their side and that we are interested in showing them the better way. We must lead and not push. Above all we must be patient, giving education time to be effective.

We must become more conscious of what it means to be pure in the sight of God. It means more than sexual purity. Purity before God means to be free of any element that is not like God. God created us to be like Him. Purity is maintaining that high relationship. So purity means to free the heart from anything that is contrary to God. If our young people—and all of us—will make purity of God their indefatigable quest, the God of purity will give Himself in such fullness that life will be richer and more meaningful than ever before imagined.

The following suggestions may be of help in our quest for purity. These suggestions are based in pJrt upon those of Albert Edward Day in his *Discipline and Discovery.*

1. Read those books and see those pictures that make life more beautiful and meaningful and that make temptations easier to bear.

2. Indulge in no stories nor listen to any that have an unclean sex reference. Learn to esteem sex as holy and honorable and as an experience that has its proper place in the pure life.

3. Avoid anything which lowers your inhibitions. How about smoking?

4. Set a watch at the door of your eyes. Lusting often begins with looking.

5. Guard your thoughts against impure imagery. “Whatsoever things are pure” . . . think on these things.”

6. Restrain your curiosity, especially when you are young. Learn to wait for the answer to some of life’s mysteries.

7. Let your thoughts dwell on what to *do* and *be* rather than on what to avoid or shun.

8. Practice keeping your mind upon Christ. Think of His life. What would He do in living through you?

9. Studiously cultivate purity of intention. Check yourself regularly to discover any mixing motives, such as the love of gain, or fame, or power, with the one motive to become more like God.

10. Often during the day pause and let your mind rest upon God as revealed in Jesus Christ—His purity, gentleness, strength, humility and love.

11. Bear with patience and resignation all crosses and contradictions, all hurts and disappointments with a meek and gentle spirit.

12. Give yourself to the task of making the world better and to the alleviation of human suffering and misery. Be part of the answer rather than part of the problem!

LETTERS OF INTEREST

To the Editor: I recently obtained volumes 5 and 6 of *Bible Talk* from Old Paths Book Club upon the recommendation of _____ who is now preaching in _____. I was pleasantly surprised as I began reading your shackle-removing articles. I suppose the thing that made it particularly pleasant is the fact that I had come to several conclusions that you are putting forth. I think we both would be surprised at the number of preachers in “our camp” who are thinking their way out of the chains of intolerance and religious prejudices. May God bless you in bringing souls to freedom.

By the way, I see that you use some letters that are sent in by readers. You have my permission to use this one. However, I think wisdom would suggest that names be omitted in view of the fact that ----- and myself are both located “to set things in order and appoint elders.” I would like nothing better than to teach this newly realized Christian attitude from the house tops, and one day, the Lord willing, I shall. For the present, however, I do not wish to jeopardize my opportunity to share this new found freedom with those with

whom I am committed by moving too rapidly. I almost did. I would appreciate hearing from you if you have the time to write. Tell me if you think I am thinking wisely. I would appreciate any suggestions from one who has been over the road that I am beginning.

Name Withheld

(California)

To the Editor:

Please enter my subscription to *Restoration Review.*

I know of three men in my congregation who subscribe. All have encouraged me to subscribe too. That's a switch! Praise God for thinking laymen!

Harold C. Gallagher, Minister
Church of Christ

San Jose 12, Calif.

To the Editor:

The paper is stimulating and refreshing. Just don't get into the groove these other "brotherhood" papers have gotten into. *—N. Wilson Burks, Christian Education Corp., Winchester, Ky.*

To the Editor:

The latest issue of *Restoration Review* was great, especially the article by Vance Carruth. Is there any chance of this article being put in reprint form? I would take 100 copies. It should be widely circulated .. . .

Bob Haddow

Temple City, California

To the Editor:

I am deeply appreciative of your letter of November 6 and I want to acknowledge with appreciation the three bound volumes of the publication *Bible Talk.*

This is a very generous gift to the Society and it is one we profoundly appreciate.

Willis R. Jones, President
Disciples of Christ Historical Society

Nashville, Tennessee

Editor's Note: All of the volumes (1 through 6) of my previous publication, *Bible Talk*, are now deposited with the Historical Society in Nashville. It is our plan to present the Society with all the bound volumes of *Restoration Review* as well. We urge all the publishers of the brotherhood to do this, so that the Society in Nashville may be the one place where the Restoration student can find anything he wants.

To the Editor:

I agree with a great deal that you stand for, and believe firmly in your *right* to speak freely on all matters. There may yet be a Restoration within the denomination which now calls itself "Church of Christ," and if so, your courage and clear thinking will have made a great contribution . . .

Name Withheld

(Professor at a "Church of Christ" college in the South)

To the Editor:

Not being any relation (intellectually or otherwise) to the Whitehead you mentioned in your journal (the philosopher Alfred North Whitehead), nor the equal of others who have commended or condemned your journal. But as a friend and brother I say with a few reservations for conscience sake that I would enjoy "going to church" with you in your dream church. Keep your head above the clouds of sectarianism and your feet on solid ground. The attitude you manifest toward those who differ with you is, I believe, the Christian attitude.

Solon Whitehead
State Farm

Atmore, Alabama

To the Editor:

What we call "The Restoration Movement" is in a bad way, it seems to me, after some 70 years of study and contact at various points. We are degenerating into a conglomeration of fault-finders and exclusivists, stingers and, in some instances, stinkers.

For seven years I was editor of the *Christian Standard.* Since then I have had several close contacts with varied developments. I am afraid that what ought to be said just now could not get into any one of our periodicals.

Restoration Review is unlike any other such periodical I have seen, and, in that, as I judge, the better .. . .

S. S. Lappin

Bedford, Indiana

To the Editor:

Your publication is a definite challenge to all serious minded thinkers who have a desire to rise above the common mouthings of a divided Christendom. There are thousands of us who need someone to lead us out of the chaos and maybe such leadership will he supplied.

C. H. Ephland

Nevada, Missouri

To the Editor:

I am delighted to know there is such a magazine which reveals an irenic spirit developing among our brethren of the Church of Christ. I see you have a good deal of criticism directed to the new enterprise. That is understandable and to be expected. You are pioneering in a worthy cause and I pray God's richest blessing upon you and your associates..

James DeForest Murch
Managing Editor

Christianity Today

IMPORTANT PROPOSAL

To the Editor:

It was a pleasure to meet you recently at Bethany College during the convocation honoring Thomas Campbell's *Declaration and Address.* I was glad for the opportunity of talking with you and was particularly pleased with your suggestion concerning the possibility of some informal conversations in the future involving some members of the Churches of Christ, some "independent Disciples", and some Disciples avowedly committed to the cooperative structure of the brotherhood and to the ecumenical involvement. I think this would have real significance in our own personal lives and in the life of the church at large.

I want to commend you on the significant work you are doing with the *Restoration Review.* From my work on *Encounter,* I know what an undertaking it is to bring out a significant journal on a regular schedule. We are glad for what you are doing.

Ronald E. Osborn, Dean
Christian Theological Seminary
Indianapolis, Indiana
(Also Editor, *Encounter*)

Professor Osborn has reference ro the editor's proposal that brethren from the various wings of discipledom get together frequently for discussions and fellowship. The Independents misunderstand the Disciples, while the Disciples are barely conscious of the existence of Churches of Christ. The Churches of Christ in turn are so involved with internal disputes that they have lost sight of the fact that many Disciples and Independents are actually closer to them than some of the dissenters within their own ranks. We need ro shake hands with each other, laugh together, talk about world problems together, pray and sing together—anything and everything except *fuss!*

Restoration Review wishes to be an instrument to such an end. The first step should be to share ideas with each other on the printed page. This will make for calm, studied, dispassionate examination of the viewpoints presented. This will acquaint us with each other's names and ideas. The stage will thus be set for mature and meaningful get-togethers which can be more easily arranged once we become acquainted through the columns of a neutral journal. And the *Review* is indeed neutral in that it represents no party among us. This journal is not a "Disciple publication" in the sense that it represents the Disciples of Christ (Christian Churches). Nor is it a voice of the Independent Christian Churches. While its editor was once associated with the "Church of Christ" party, he is so no more. Yet he is a Disciple of Christ or a *disciple* of Christ, if capital letters are meaningful to you. He is also within the Church of Christ (or church of Christ, if you like) and the Christian Church. In Other words he is a disciple-at-large. He recognizes *all* these people as his brethren equally. He has no "cousins" in Christ. Whether instrumental or anti-instrumental, cooperative or non-cooperative, premillennial or amillennial, liberal or conservative, classes or no classes, pastor system or mutual ministry, cups or one cup, orphanages or no orphanages, open membership or not, Herald of Truth or no Herald of Truth—all such ones are his brethren because they are all in Christ! The brother who disagrees with him is as much accepted into his fellowship as one who agrees.

While the editor of this journal has his view on all these things and stands ready to defend what he believes, he does not conclude that such disagreements make fellowship impossible. He agrees with Campbell that there is one and only one basis for fellowship: *believing the one fact (that Jesus is the Christ) and obeying the one act (baptism).* He feels

therefore that he is in a position to beckon to all the segments among us to walk in the light of the Lord together.

This journal is therefore inviting representative brethren to join in a symposium on *Our Historical Heritage and Its Contribution to Our Fellowship.* We should start with our historical background, for it is here that we have common ground. We shall invite capable men to give their ideas and then to provide opportunity for them to explore each other's thinking. This will not be a debate, for debates have always alienated us. This is to be a symposium—a free interchange of ideas between brethren who *want* to be united in Christ. We shall hope that those who engage in the discussions shall be willing to make themselves known to our readers. We will however permit them to write *nom de plume* or anonymously. This we do since we realize it is so difficult for many representatives of the factions among us to engage in such efforts without suffering reprisals from their associates.

We hope to start this symposium in either the next issue of the journal or at least by the Spring number. In this first installment the participants will be invited by the editor. After the discussions are underway we will ask for contributions from our readers generally.

This might well be a very effective start toward healing the wounds among Disciples. Our chances are especially good since this journal circulates among all segments of discipledom-perhaps more so than any other periodical. Will you please join us in praying for this new effort!

INTEREST IN CAMPBELL AT HARVARD

Our readers are aware of Arthur Schlesinger's interest in Alexander Campbell due to his recent article in this journal. The following quotation from his recent letter will reveal still further interest in Campbell among Harvard professors: 'You are right about Perry Miller's interest in Campbell. I would suggest that Bethany would sometime get him to lecture on Campbell as a theologian."

Perry Miller is one of Harvard's distinguished professors whose interest lay in early American culture. I recall hearing Miller lecture on Campbell when I was at Harvard. Afterward when we talked privately the professor stated that he felt that Campbell was neglected by the scholars and that he believed that Campbell should be recognized as one of the important figures who helped to mould the culture on the great American frontier. It is my conviction that through such men as these Harvard professors (who are not Disciples) an injustice in historical studies will be corrected. Due to Campbell's leadership in education, economics, politics, social science as well as religion he deserves a place in history alongside Henry Clay and Thomas Jefferson.

As Professor Miller mentioned to me, it has been left to his religious followers to give him treatment, which is nearly always biased and restricted. One of us who is primarily interested in Campbell's religion is not likely to recognize his leadership in economic matters on the new American frontier. His educational and intellectual leadership was generally recognized by his contemporaries but neglected in our day. I think it is significant that he was probably the most widely traveled man of his age.

In any event Campbell needs attention from the historians and social scientists. We trust that our readers will be able to read more critiques on Campbell in this journal, including an evaluation from Professor Miller on Campbell's role in early American culture, which we have invited him to make.

LETTER TO "CHURCH OF CHRIST" EDITOR

Dr. J. W. Roberts
Abilene Christian College

Abilene, Texas
Dear Brother Roberts:

I read with interest in RESTORATION QUARTERLY, Vol. 3, No. 2, your remarks regarding Leroy Garrett and *his* new journal RESTORATION REVIEW. I was amazed at your broad generalities (all undocumented of course). Example: You say regarding the *Dis*ciples group which supports the U.C.M.S., "Most of those in this group believe in neither the divine *origin* of the Bible or the Gospel; they do not believe in the deity of Jesus Christ (2 Cor. 6:15)." Brother Roberts, you could not prove that statement if your life depended on it. I don't deny that some leaders in the Disciples group are guilty of the charges you make, but I categorically deny that "most of those in this group" disbelieve in the divine origin of the Bible, the Gospel, or the deity of Christ. There are multitudes of Christians among the Disciples whose faith in the Gospel and in Christ is as strong as yours, I dare say. To say that "most" disbelieve is nothing but an irresponsible allegation and unworthy of one in your position.

You make a vain attempt to deny that the "Church of Christ" is a denomination. If it were not a denomination nor trying so hard to be one, the congregations would not be so concerned with *denominating* their buildings with the exclusive title, "Church of Christ." Why don't they use "Church of God" on some of their buildings rather than all using "Church of Christ"? The answer is obvious: they denominate like all the rest and are thus a *denomination!*

You make reference to the plea of the early Restoration pioneers and then ask, “Is our plea different today?” Then, you actually answer yourself by saying, “It is true that the great preachers of the 19th Century Restoration Movement continued to hold that there were Christians in denominations and to ‘work with them’ at least to some extent.” This certainly proves that the position of today’s “Church of Christ” group is not that of the early Restoration pioneers, since the modern “Church of Christ” believes (according to articles in their leading journals) there are no Christians outside the confines of their group. To them the “Church of Christ” is “it.” In the U. S., If you’re not numbered among their approx. 1,500,000, it’s just too bad for you. “Church of Christ” journals often carry such statements as; “There are only seven Christians in South America”; “There is only one gospel preacher in Denmark.” According to “Church of Christ” theology unless you’ve jumped through their particular hoop and signed on their particular dotted line, then you’re not a Christian!

The Restoration pioneers held that there were Christians in the denominations. The modern “Church of Christ” group claims they contain all Christians. If there are Christians outside this “Church of Christ” group, then the “Church of Christ” is a *sect*, which is what I’ve claimed all along. If the “Church of Christ” group contains all Christians, then their plea is not the same as the Restoration pioneers since the latter held there were Christians in the denominations.

You say you agree that fellowship does not always imply endorsement —that it does not in the realm of opinion and expediency; “but it does in doctrine and faith.” If this is true, how could the Apostle Paul address “the church of God which is at Corinth” with all its errors and say, “ye are Christ’s; and Christ is God’s” (1 Cor. 3:2 3). Paul made it clear that these brethren were in fellowship with him and with God, and I don’t think this involved approval of their errors, either. Just how is your present fellowship maintained, Brother Roberts? Are you convinced all the brethren with whom you are in fellowship are completely free from error? If so, read 1 John 1:8. If not, tell me how you fellowship people not free from error without endorsing the error.

Have you posthumously disfellowshipped such Restoration stalwarts as Campbell, McGarvey, and Lard? Campbell and McGarvey both favored the Missionary Society. Lard believed in premillennialism. Hear him:

> “I hence conclude that Christ will literally come in person at the commencement of the Millennium, and literally remain here on earth during the entire thousand years.” (Lard’s Quarterly, Vol 2, p. 14)

Lard was a Restoration pioneer in good standing, but he would be definitely disfellowshipped by the modern “Church of Christ” that parades under the guise of being undenominational and unsectarian when, in fact, they bind disfellowshipping laws which neither the Apostles nor the pioneers of the Restoration Movement knew.

Surely you know these things to be true. Then why try to make out that the "Church of Christ" is something it isn't? Let's admit that it's part of the *problem* of a divided church. Only in this way will it be effective in helping to provide the answer.

Sincerely yours,
Bob Haddow

THE 1960 RESTORATION REVIEW

Starting with the next *issue,* Winter 1960, the Editor will begin a series entitled *On Living the Good Life.* The first installment will treat the principle of freedom—What *It Means to Be Free?*

Carl Ketcherside will continue his trenchant series on principles of restoration. In the next issue he writes on *Heralds and Herdsmen.* This will be followed in the spring number by *A Feigned Fiscal Fiat,* which examines some of the current notions on giving.

Louis Cochran is invited to submit several essays during 1960. His first will be in the next issue, entitled *The Unique Contribution of the Campbells to Christian Unity.*

This journal also plans to run a series of symposia on unity among disciples. Representative men from the Disciples, Church of Christ, and Christian Church have been asked to participate.

Restoration Review is one journal published among disciples that reaches into all wings of the disciple brotherhood. This it can do because it is strictly independent, representing no *party* among disciples.

Renew at once!

The first volume of *Restoration Review* will be available in bound volumes. If you wish to reserve a copy, inform the publisher at once.

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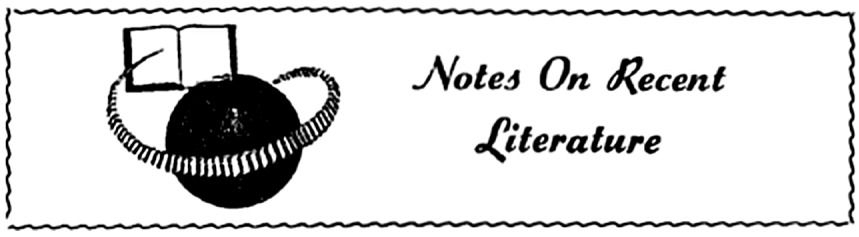

RECIPROCAL MINISTRY

The Yoke of Christ, Elton Trueblood. Harper and Bro., New York. 1958. $3.00.

Professor Trueblood of Earlham College writes more like a Disciple than most Disciples. Such previous works as *Your Other Vocation* and *Signs of Hope* are rich with notions common to the Disciple heritage. As a Quaker Mr. Trueblood defends the concept of universal priesthood, and he repeatedly finds ways and means of narrowing the gap between clergy and laity. *The Yoke of Christ* is his latest contribution, being a collection of sermons or essays that were prepared for different occasions and which have no necessary connection with each other. These are diverse enough to cover the usual strong points of Trueblood's philosophy — social ethics, moral responsibility, logical faith, priesthood of all believers, a militant church, Christian homelife.

One essay of especial interest is "A Faith for Scientists" which defines a true scientist as one "who is always trying to disprove his own hypothesis." The reader will be impressed with the definition of faith given in this essay: "Faith is trust in a fundamental meaningfulness which is not wholly proved and presumably will not be wholly proved in our finite existence, but which makes more sense out of our puzzling world than does any conceivable alternative." For faith to be real it must recognize that our knowledge is extremely fragmentary. Faith must also be honest. Trueblood believes that a devout man will accept the rules of logic. So a faith that is real will produce genuine humility and it will speak to the whole man. Faith is the enemy of all intellectual dishonesty.

The author feels that church union is not so much "the great new fact of our time" (quoting Archbishop William Temple) as is "the powerful drive in developing a universal ministry." In his essay on "The Abolition of the Laity" Trueblood contends that *early Christianity was a movement in which the distinction between clergy and laity was utterly unknown.* He says, "Our conventional distinction between clerical and lay Christians does not appear anywhere in the entire New Testament." He adds that "there was at first nothing that even approached the separated priesthood. Our task is not to abolish the clergy, but the laity! The mood of the primitive church was anti-lay rather than anti-clerical, for all God's people are clergy. Trueblood argues that the purpose of a good pastor is to make the universal ministry succeed.

Other essays are equally stimulating. In "The Problem of the Crowd" the author shows that Jesus' greatest work was done with small groups and within the inner circle. Every church needs a committed inner circle, which can become the answer to the problem of bigness. He points Out in his "The Salt of the Earth" that any good thing continues to prosper only through vigilant solicitude. The church, like soil, tends to erode unless laborious efforts are made to maintain it. Christ left no army; he left no organization in the ordinary sense; he did not even leave a book. But he did leave "the salt of the earth" in a little redemptive fellowship made up of extremely common people whose rotal impact was miraculous. A pinch of salt is effective Out of all proportion to its amount.

In his sermon on "Called to Be Saints" Trueblood explains what it means to be called a saint. He describes both the degradation and the glory of the church, and he shows that the church is necessarily made up of people who realize that they are sinners. People are reluctant to call themselves saints because they feel that only certain appointed leaders deserve such a term. But in the primitive church saint and member were synonymous terms. In his "Courage to Care" the point is made that the welfare of others, for people who love are the ones who sometime suffer heartache and disappointment. The reward of loving is better understanding, for insight comes through involvement.

To those of us of the Restoration Movement the insight that Trueblood has of the spirit of primitive Christianity is indeed encouraging. This quotation should provoke thought on the part of us who seem so confident that we have restored the ancient order.

> It is hard for us to visualize what early Christianity was like. Certainly it was very different from the Christianity known to us today. There were no fine buildings. In most places there were, in fact, no Christian buildings at all. There was no hierarchy; there were no theological seminaries; there were no Christian colleges; there were no Sunday Schools; there were no choirs. Only small groups of believers—small fellowships. In the beginning there wasn't even a New Testament. The New Testament itself was not so much a cause of these fellowships as a result of them. Thus the first books of the New Testament were the letters written to the little fellowships partly because of their difficulties, dangers, and temptations.
>
> All they had was the fellowship; nothing else; no standing; no prestige; no honor. For a long time practically none were citizens of the Roman Empire. The citizenship of Paul was stressed partly because it was so rare. It was actually true, and not mere rhetoric, to say, "Not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth" (I Cor, 1:26). The early Christians were not people of standing, but they had a secret power among them, and the secret power resulted from the way in which they were members one of another.

—LEROY GARRETT

SEGREGATION ISSUE

No North or South, Roger H. Crook, Bethany Press, St. Louis, Missouri, 1959, $2.50.

On May 17, 1954, the United States Supreme Court handed down a decision which spelled doom to a way of life. It declared racial segregation in public schools to be unconstitutional. The full effect of that decision is not even now discernible.

Roger Crook, Associate Professor of Religion at Meredith College in Raleigh, North Carolina, writes in a clear, concise, and objective way what he believes our attitudes as Christians and democracy-believing Americans should be in this present situation. He

writes not as a rabble rouser but as one genuinely interested in bringing understanding and harmony to a tension filled problem.

He realizes that the greatest barriers to an answer to the problem is prejudice which he aptly defines as "a decision made and acted upon with sufficient information." He points out that a Christian has pledged himself to seek for truth. "His search for truth may lead him to conclusions which are unpopular, and he may find himself at odds not only with his neighbor but with his own predisposition."

Mr. Crook does not write in generalizations. He strikes at the tap roots when he investigates the arguments in favor of segregation such as the claim that the Negro is innately inferior. This is mistakenly supposed to be proven by the white man's cultural superiority. But how many realize that there was a great Negro civilization in the 15th century in what is now French West Africa? There was a university in Timbuktu famous throughout Spain, North Africa, and the Near East. To this culture, destroyed in the late 15th century by the Moslems, we are indebted "for the knowledge of how to smelt and use iron are and for much of our legal procedure."

He shows how we tend to judge the Negro by stereotype. He is pictured as lazy, carefree, dirty, dishonest, and ignorant. This concept is perpetuated by movies and radio programs such as "Amos 'n' Andy." The things white people object to, he points out, are not *racial* characteristics but *cultural,* and as such are found in white people as well as Negroes.

He also treats the arguments that inter-racial marriages lead to race mongrelization, and that the Bible sanctions segregation. Concerning the latter, he gives an interesting expose of the "curse of Ham" found in Genesis 9:25-27. He deals also with the question most of us have heard voiced; "Would you want your daughter to marry a Negro?"

He writes with feeling as he tells about the life of the Negro school teacher under Jim Crow law. Although most of her dealings are with those of her own race who consider her first of all as a person, she may be subordinate to a superintendent of schools, a white man, who is reluctant to address her as "Miss." "The facilities with which she works may be inadequate and inferior to those of her white neighbors. She can therefore never get away entirely from the fact that the conditions of her life are determined by white people largely on the basis of the fact that she is a Negro."

Mr. Crook also approaches the problem positively as he lists what we can do to help answer the problem. One of these, the most important for those who profess to be the followers of Jesus is to bring our racial attitudes under the judgment of God.

Roger Crook approaches racial segregation as fundamentally a moral problem and one which falls within the province of the Christian gospel. He challenges us to live by our faith realizing "our citizenship is in heaven."

—HAROLD HENDERSON

CHURCH HISTORY

The Story of the Church, A. M. Renwick, Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. 1958 (paperback) $1.25.

This volume of 222 pages is a concise history of the church. Added to this fact the economy of the paperback and we have a book worth consideration. I think it is possible, especially for beginners, to become so involved in a 'several volume' church history, that learning becomes the more difficult. Learning is an accumulative process and we are limited as to how much we can ingest at one time. Therefore, to begin our studies a good one volume church history has the more merit.

Mr. Renwick says, "Church history is the story of the Christian community and its relationship to the rest of the world throughout the ages. This study is not merely one which satisfies our curiosity as to what happened in past times; it is of great practical value for the present. Man is essentially the same in every age, although his surroundings and the circumstances of his life may differ. He has had, essentially, the same weaknesses and the same aspirations all through history. In spite of changing circumstances, and the presence or absence of certain factors, man has basically varied but little within historic times."

We remember how God worked in the history of the Jews. That the lives of all the great personages, and the outstanding events in the history of the nation were known beforehand by God. They were not only known, by God, but were designed to delineate the Christian system "the Reign of Messiah." At the time of God's foreknowledge and foreordination, Israel was acting as a free moral agent, choosing their own destiny. If this be true, the all superintending providence of God relative to the Jewish nation, is it also true of the kingdom of Christ? Have the great events of history happened by chance? Especially those effecting His people? Are their any accidents in history? Or can we trace behind these events the hand of Providence guiding all that comes to pass?

After John was given the epistles to the seven communities in Asia, before being allowed to step into the future, he was shown the "throne scene" in chapters four and five. The reason, I think, was that before the future of the body of Christ was unveiled, with all its woes, corruptions, and persecutions, the throne scene was to set forth, to those students of ender spirits, that all things emanated from and resolved themselves into the "throne occupant." That He was and is, both center and circumference of the universe. That all things will work to the glorification of "Him who is seated on the throne."

All of this demonstrates the importance of church history. Is God still superintending His people? Can we see the hand of Providence directing the affairs of the world, down through the ages? Renwick says, "Consider, for example, how the Reformation was saved, just when it seemed that nothing could prevent Luther and his associates from being crushed. The emperor Charles V, having made a peace treaty with his enemy, the King of France, was trying to stamp out the new movement when there came a new distraction.

The Mahometan Turks came marching up the Danube in their thousands, and were thundering at the gates of Vienna in the very heart of Europe. Thus Charles V had to make peace with his Protestant subjects and seek their help against the common enemy. As a result the Reformed Church escaped probable annihilation."

If we can see God working with His people, in mass, will it not make it easier to recognize His working with us individually? Then we are just a step from conceiving the idea of our life as a plan of God. A study of God's dealings with His people is rewarding.
—CLINT EVANS

The Ecumenical Movement and the Faithful Church. John Howard Yoder. Herald Press, Scottdale, Pennsylvania. 1959. 42 pages. 50 cents.

This booklet is an honest attempt to face up the problem of ecumenicity, as it affects the Mennonites. In the section dealing with early efforts toward Christian unity, no mention is made of the work of the Campbells, Stone, and their fellow laborers. That fact made the book of more than passing interest. The members of the disciple brotherhood need to learn that others have concerned themselves with the tragedy of division, and have striven for a scriptural answer.

The author, an instructor in Goshen College Biblical Seminary, has completed requirements for the Doctor of Theology degree of the University of Basel, Switzerland. He appears eminently qualified to deal with the challenge of a movement which is at the forefront of discussion in modern religious circles. In his statement of the problem, he is especially apt and discerning in laying a proper foundation for study of the question.

He says: "We must remember, lest we be not only pharisaical but clearly dishonest, that we are not a faithful church. No Biblical Christian can affirm that he, his congregation, or his broader brotherhood is fully faithful." Proceeding on this basis, the author rejects some of the "easy" methods of approach which are so superficial and over-simplified. He concludes that the answer "can be found only if we search the Scripture. We must ask whether the New Testament knows anything about the 'ecumenical problem' and, if it does, we must find, and accept, its answer."

The entire thesis is interesting and contains proposals which might well become the subject of forum discussions among all of us.
—W. CARL KETCHERSIDE

DEVOTIONAL CLASSICS

(See inside back cover for listing)

Man is prone to extremes, and monomania is one of them. We, who are endeavoring to restore primitive Christianity, can become so involved in a legalistic approach to the religion of Christ, that we lose sight of the inner life, or spiritual values, of the first Christians. This legalistic approach, or confidence in knowledge, is a form of conceit. Man, in pursuing knowledge feels more sovereignty and less dependence on God. If he

can reduce his relationship to God to mere ritualistic patterns then he becomes, almost, the sovereign arbiter of his own conduct. Though this ritual be ever so simple and true in its form, to the New Testament concept, without a corresponding consecration and dedication of self and life, it is merely a legalism. Listen to James 1:26, "If any man among you seem (presume) to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "Religious" in the original is an adjective. The kindred noun means the "ceremonial, ritualistic service" of religion; the "cultus." A man who is religious is careful of the outward form, practice, or ritual of Christianity. He may be as scrupulous in keeping the outward forms of the religion of Christ as Peter was in keeping the same of Judaism (Acts. 10:14). Still, if he controlled not his tongue (words) his religion, these outward forms, were vain. James continues verse 27, "Pure religion and undefiled," unfeigned and chaste outward practice of religion, "before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (deeds)." The outward practice of religion is worthless apart from a subjection of self "in word and deed" to the authority of the Lord; a bringing of self into captivity to the Christ. This seems to be the import of James' words. The leaders of Restoration thought, knowing this, proclaimed that in order to a restoration of primitive Christianity, there must be a reformation of life. However, man's knowledge and attendence to duty, which this knowledge implies, seldom equal one another. Knowledge and duty seldom, if ever, equal one another. Man desires to classify, label and file God in the proper place, because he dreads responsibility. Responsibility implies dependence, dependence w e a k n e s s, and weakness misery "doing or suffering." Therefore, he becomes very "religious" and often time, all the while, wretched, miserable, poor, blind, naked, and as those at Laodicea, nauseating to the Lord (Rev. 3:14-17) .

Could we be prone to make our religion a religion of the head, to the neglect of the heart? A religion of the head would resolve everything into debate. Reason would become a sun rather than an eye; a revelation, rather than the power of apprehending and enjoying it. The mind, just as the body, has rules or laws whereby it functions. Hence, we can have anomalies in minds as well as in physical bodies.

We have no panacea for the above problem; it is a personal one. However, we believe that what a person reads has a tremendous influence on the thinking of that individual. Hence, we would like to suggest some devotional books to read. Books that will tend to cause us to meditate; that will compel a deep searching of the inner life. Each contain short, thought provoking readings of a religious nature. One quarter of an hour daily to "thoughtful" spiritual reading can enrich our life.

The first we would suggest is Psalms. It is listed above in a paperback RSV vest-pocket edition. This version gives close attention to the poetic structure of the book. Horne says, "The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat

occasionally of the creation and formation of the world; the dispensations of Providence, and economy of grace; the transactions of the patriarchs; the exodus of the children of Israel . . .. the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the establishment, increase, perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. . . Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessarily to be known, or done, or had, this one celestial fountain yieldeth." The book of Psalms contains a summary of all Scripture, and an abridgment of its most important instructions and sweetest consolations.

A Dairy of Readings is a selection of 365 readings of one page each, from the main stream of devotional writings; one for each day of the year. They are chosen for their value in stimulating serious thought and contemplation.

Pascal's *Thoughts* was first published in France in 1670. The volume consists of notes he had written in preparing to write in defence of Christianity. He died before he was able to finish the work. There are 631 of his thoughts in the book, arranged to give them continuity. They range in length from a sentence to three or four pages. A portion of one of his longer thoughts I want to record:

" . . . We can then have an excellent knowledge of God without that of our own wretchedness, and of our own wretchedness without that of God. But we cannot know Jesus Christ without knowing at the same time both God and our own wretchedness . . .

All who seek God without Jesus Christ, and who rest in nature, either find no light to satisfy them, or come to form for themselves a means of knowing God and serving Him without a mediator. Thereby they fall either into atheism, or into deism, two things which the Christian religion abhors almost equally."

Theologia Germanica is an anonymous work that grew out of fourteenth-century Europe. A Europe faced with tragic, distressing events. For nine years (1314-1322) Germany was divided in her loyalties to two emperors: one party, backed by Pope John XXII, chose Frederick of Austria as emperor; the other faction, supported by many princes of Germany, held loyalty to Louis of Bavaria. This latter party was desirous of separating the State from the Church; it also wanted to bring about reforms within the Church. The death of Frederick in 1322 did not stop the controversy; it only called Pope John XXII to direct action: he excommunicated Emperor Louis; he forbade priests to perform the Mass and the sacraments, excepting baptism and extreme unction, in those cities where Louis was supported. Some cities overruled the Pope's interdict, and forced priest to perform

their sacred duties. But it was a time of discomfort, controversy, and discord in religion and politics.

"The Great Schism" occurred within the Church. No longer did the enthusiasm of the Crusades prevail in established religion; the Church was weakened by her own inner division. From 1309 to 1377 the popes were mere puppets of France, Rome having ceased to be the residence of the Vicar of Christ. By 1309 the residence of the pope was moved to Avignon in France. For the next seventy years—called "The Babylonian Captivity"—eight popes ruled Western Christendom from their place of exile in Avignon. In 1378 Gregory XI moved the Papal Court back again to Rome. Then resulted "The Great Schism." Urban VI became the Pope at Rome; Clement VII was elected the Pope at Avignon. This schism lasted from 1378 to 1417.

This devotional classic composed of table-talk to young monks is written anonymously. We today wonder why the author did not attach his name to the document. In the Middle Ages there was more interest in a writers ideas than in his personality; to leave one's name unattached to a work showed the virtue of humility—the Friends of God especially withheld their names from their writings; sometimes copyists were negligent to prefix the name of the author. The author says of himself: "I would be to the Eternal Goodness what a man's own hand is to himself."

Kahn's books are devotional nature studies. They are parabolic presentations drawn from nature.

Through the Valley is based on the 23rd Psalms. The principle of God's creation is told in parables and provides the reader with thought to handle trouble triumphantly.

Feeling Low places in our hands the stimuli to know our selves, and our relationship to others.

Pathways to Understanding leads us Out of the busy and narrow confines of our own life into the wonderful natural world of which we are so much a part, and provides an effective antidote against two of mans most destructive enemies boredom and haste.

Thoughts Afield are delightful, intimate, meditations, through the seasons. The creature and situations in field and wood, in pond and lake, and the many sided situations in our own lives are reflectively considered. These modern day parables on The Kingdom of Heaven provide insights into what we are, what attitudes we should take toward life and its creator, and the way in which we may *grow*.

—CLINT EVANS

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DEVOTIONAL CLASSICS

The Psalms, Thomas, Nelson & Sons, New York, 1952, $.75.

A Dairy of Readings, J. Baillie, Charles Schribner's Sons, New York, 1955, $2.50

Pascal's Thoughts, The World Publishing, Company, Cleveland, Ohio, 1955, $1.50.

Theologia Germanica, (anonymous), The World Publishing, Company, Cleveland, Ohio, 1955, $1.50.

Christian Perfection, John Wesley? The World Publishing, Company, Cleveland, Ohio, 1955, $1.50.

*The Rule and Exercises of Holy Living, Jeremy Tay1or,*The World Publishing, Company, Cleveland, Ohio, 1955, $1.50.

The Journal of John Woolman, The World Publishing, Company, Cleveland, Ohio, 1955, $1.50.

The Pilgrim's Progress, J. Bunyan, Thomas Nelson & Sons, New York, $2.50.

Feeling Low, H. E. Kohn, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, $2.50.

Through The Valley, H. E. Kohn, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, $3.00.

Pathways to Understanding, H. E. Kahn, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, $3.00.

Thought Afield, H. E. Kahn, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, $3.75.

The Christian's Saving Interest, William Guthrie, Kregel's Book Store,.Grand Rapids, Mich., $2.95.

(See review on these classics by Clint Evans on page 253)

Order from Restoration Press, 1916 Western Dr., Alton, Ill.